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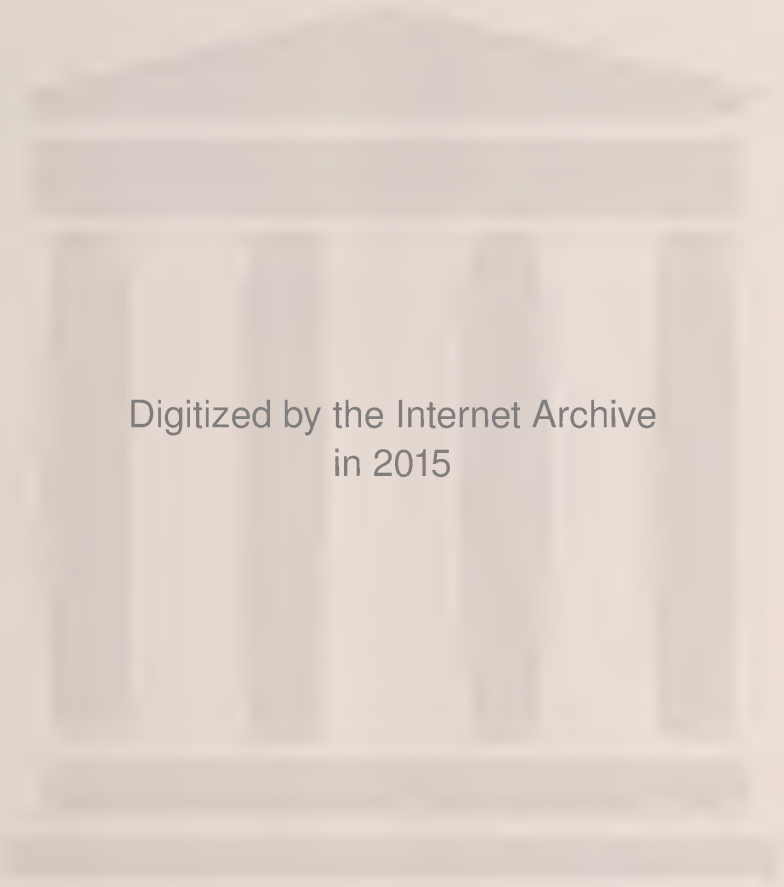
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WOMAN'S WORK FOR WOMAN.

A UNION ILLUSTRATED MAGAZINE

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OF THE PRESBYTERIAN CHURCH.

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WOMAN'S WORK FOR WOMAN.

VOL. IX. AUGUST, 1894. No. 8

FOR some time past the newspapers have served us paragraphs on Korea with every morning's breakfast. Its independence is recognized by our Government, and after the timely arrival of the "Baltimore" off Chemulpo, in June, the King sent a message to Washington "thanking all United States people;" but Japan, China, Russia, and even England betray hostile intentions towards Korea. Whatever the political future of this little country, twice the size of Scotland, is to be, all who love to see the kingdom of our Lord advancing must feel that no time is to be lost in giving the Gospel to a people thus menaced, and that it could be scarcely so welcome from any hands as from Americans. In that day when "all tongues" join in the triumph song before the Lamb, the Korean tongue is sure to be there, for Evangelist Paik and Old Kim have gone on to the Saviour. Are they not hostages for many of their countrymen who yet shall learn and swell that song?

WHAT the missionary's task in Korea really is may be learned from these words penned by one in Seoul:

"I have found the Koreans so kind and pleasant that it seems hard to believe there is so much wickedness behind their smiles and salutations; but a closer acquaintance has showed me that they are steeped in the vilest sins, which the customs of the country make right and which only the grace of God can change."

GOD has been mindful of us, and all four men so pressingly demanded for Africa have willingly offered themselves. Since the appointment of Mr. Roberts and Mr. Fraser for the Interior, Silas F. Johnson, M.D. has also been accepted. He was born in Iowa, united with the church in Kansas, and has just been graduated from the medical college in Los Angeles. He has long been an active Christian worker and has thought of foreign missions "off and on for twelve years." The boys' school at Batanga will be taken in charge by Rev. Herman Emanuel Schnatz. His German is unimpeachable, for he was born in Strasburg, of a clergyman's family. He is only twenty-three, has just finished his studies in the theological seminary at Bloomfield, N. J., and has had a tender heart for the heathen from early childhood.

It would be an ungrateful return were God's people to allow these brethren to go forth to the hardships of Africa without a cloud of attending prayer for their life and health and successful labors.

As we go to press, letters are received regarding the earthquake in Tokyo, June 20. The roof of Dr. Thompson's house fell into his parlor and one of his daughters barely escaped. The theological hall of the Meiji Gakuin was badly damaged and the roof of the barracks of the Imperial Guard fell in, causing much loss of life, while unknown numbers were injured in both Tokyo and Yokohama. All missionaries were safe, up to latest dates.

THE two Beattie families who went so hopefully to open Yeung Kong, last year, were mobbed in February. Efforts for the women had been blessed and they were expecting two or three would be baptized. Mrs. David Beattie writes: "The 18th of February was a day never to be forgotten. The cries and shouts of that angry mob even now ring in my ears and some faces of those vile men I shall never forget. We were eight days in the *yamen* living in filth with Chinese food and beds. The Mandarin issued a proclamation in our favor and repaired the dwelling, but everything we once had to make our Chinese house somewhat homelike was gone."

IN May, Dr. Beattie and Dr. Mary Niles secured a large boat out in the Canton River on which they improvised a hospital for patients with the "Black Plague." Among the few Christians who had the terrible disease were two girls from the Seminary, one of whom died. It was expected that hot weather would kill the contagion but, at last advices, after more than a month, it was still operative. Dr. Niles thinks the mortality has been exaggerated.

She found that a benevolent society gave out, in April, three hundred coffins to the poor, against twenty or thirty that would ordinarily be given in that time.

THE delusion and lies which the Chinese believe has just had striking demonstration at Canton. Dr. Niles says that the temple people advised, as a means of exterminating the Plague, to *begin the new year over again*. This was to deceive the spirits into thinking that the old year with its calamities had passed away and it was time to turn a new leaf. So the calendar was set back, and the Doctor herself saw "in many places" the idol papers and good luck papers over the doors changed for clean ones. Her comment is, that, as New Year's requires general house-cleaning and plentiful fire crackers, "which are cleansing," there was some hygiene in the priests' advice.

THE Board of Foreign Missions sanctions the occupation of the city of Nan, fifteen days' travel east of Lakawn, Laos, on trial for one year, and Dr. and Mrs. Peoples, by their own wish, are to be the occupants. This is the second time these friends have torn away from a missionary home that has become dear, to go forth alone and drive new stakes in the heathen wilderness. All Lakawn Station and Prā are helping in this movement, for up that way they are emphatically "every one members one of another." Chieng Hai next!

ALL Presbyterian New York would appear to have gone on its summer holiday, for at the Farewell Meeting, on July 6th, not one wonted face was present from outside; all the floors of the Mission House, however, turned out in force to pay respect to the white-bearded veteran and his wife who would take ship and depart on the morrow. Though Dr. and Mrs. McGilvary have been scarcely ten months in America, they were impatient to turn again toward the Laos. This is the fourth time, the Doctor said, that he has left his native land, but the only time it was "hard to tear away" was the first (in 1858)—"and if this departure be the last, no welcome in this country, however warm, has exceeded that with which our people will greet us, coming down the river in their little boats to anticipate our arrival, and—there are as good graves in Chieng Mai as in Greenwood." He spoke earnestly of the "stamina" of the Lao, "a people well worth all our efforts." The parting salutation was gracefully given by Dr. H. H. Jessup, himself a Nestor in the Syria Mission. He congratulated Dr. McGilvary. There is no "dead line" of service in the foreign field. The experience of years is just what is wanted there. Mrs. Jessup was also present, and Miss Melton from Mosul, and Dr. Lane of Brazil. The meeting was led by Dr. Phraner in a tone of peculiar sympathy, for his son is at Chieng Mai.

NOW it is taking! *Now* the Presbyterian young people have got what they want, or they are hard to please. The very prettiest *in the world* of its kind, that is, of missionary magazines for children and young folks. All this fuss is over the charming new blue cover of *Over Sea and Land*. The inside corresponds to the cover. Don't you want your boys and girls to have it? Send subscription to *Philadelphia*.

TWO working leaflets just issued. *Prayer and Pains* includes the last authorized summary of the results of missions by our Church during a half century. *A Question for Young People* suits all, but Christian Endeavor Societies will find that Mr. Speer was aiming squarely at them. Copies to be had by addressing "Secretaries," Board of Foreign Missions, 53 Fifth Ave., New York City.

IT would repay many of our readers to send for the June number of the *Forum* (Union Square, New York City, 25 cts.,) for the sake of the article upon "The Success of Christian Missions in India."

WHEN Brother Dunlap landed here, on one of our recent sizzling New York days, he remarked that he didn't see as our weather was any better than that in Siam, and the summer that Dr. Samuel Jessup occupied a desk at the Mission House he used to say that he suffered more from the heat than ever he had in his long years in Syria. Mr. Edward Ford, too, wrote from Gaboon, right under the equator: "For general sweltering discomfort, a hot July day in New York or Minnesota or Nebraska will furnish far more than I have experiencd in the two years I have been here." So, at this time of year, while pegging away at "53" we sometimes like to think that we are able to truly sympathize with one of the physical trials of a great number of missionaries.

OUR MISSIONARIES IN KOREA,

AND POST OFFICE ADDRESSES.

Miss Victoria C. Arbuckle, Seoul.	Mrs. Frederick S. Miller, Seoul.	Mrs. W. M. Baird, Fusan.
Mrs. Oliver R. Avison, "	Mrs. S. F. Moore, "	Mrs. Chas. H. Irvin, "
Miss Susan A. Doty, "	Miss Ellen Strong, "	Mrs. Jas. S. Gale, Gensan.
Mrs. D. L. Gifford, "	Mrs. Horace G. Underwood, "	Mrs. W. L. Swallen, "
Mrs. Graham Lee, "	Mrs. C. C. Vinton, "	

In this Country: Mrs. Hugh Brown, M.D., with two little children rejoined her husband in July, at Colton, California.

THE KOREA MISSION OF THE PRESBYTERIAN CHURCH, NORTH.

BEGINNING as this mission did in a direct providence* of God by which Dr. H. N. Allen, the first Protestant missionary to live in Korea, through his medical skill gained entrance to the royal palace, the Church at home is asked to regard this as a field of the Lord's own planting, to watch its development on the same line on which it began, and to pray that all its members may always be quick to discern God's unfolding providences and alive and alert to lay hold of them. The *whole* Church is asked to take this mission into their hearts, for its members represent all sections of the Northern States—New York City, Chicago, the great West even to Oregon, Tennessee and Canada. The young people of the Church looking on these faces see a body reflecting themselves —their own youth, enthusiasm, courage, their modern methods. For the very "Father" of the mission is now Dr. Underwood, though the term is laughable in his case, and Mrs. Gale, the senior lady in point of arrival, went out but nine years ago.

In one respect this is the model mission—viz.: the system which they have, providing for regular communications to the magazines of the Church and Societies at home.

Development has been as follows:

Seoul occupied, 1884; Fusan opened, 1891; Gensan opened, 1892; Pyeng Yang *occupied* for three years past but not yet *opened* on account of opposition to foreigners.

Dr. Allen,† as long as he was connected with the mission, held a post in the Royal Korean Hospital where he was assisted by the first medical woman to go to Korea, Dr. Annie Ellers (now Mrs. Bunker). She was succeeded as physician to the Queen by Dr. Lillias Horton in 1888. The Hospital has latterly been under the able management of Dr. Avison, but news is just received that he has sent in his resignation to the King. The Capital is the center of everything in the kingdom and all new missionaries remain there, for a time, to learn the language. The requirements of our mission detain about five men there, constantly, for the following duties: Translating, Hospital and Dispensaries, Boys' School, the Treasurership, and preaching both in the city and outside villages. The first baptism in Seoul was in 1886 and the Church, now numbering 141 in all Korea, was organized in 1887.

Fusan is 330 miles from Seoul. Last April, three persons were baptized here in the presence of forty heathen witnesses. The difficulties of this field arise largely from the political aspects resulting from a considerable Japanese population in Fusan.

Gensan is 170 miles from Seoul. The Kim family constitute the noble (but not the entire) lineage of the King's firstborn in this province. The interesting history of their conversion and their witness-bearing has been told before.* When the elder Kim died a few months ago, to the great loss of the infant Church in Korea, Mr. Gale wrote: "I have never met any one, foreign or native, for whom I felt a tenderer admiration. We had hoped to see years of his preaching."

Among the eighteen, or so, Korean teachers and helpers in the mission last year, one of the most remarkable was called to his reward. This was the evangelist Paik.† He was one of the fruits of Mr. Ross's labors and had a Christian experience of nineteen years. The good preacher in Seoul, Mr. Saw, now a Christian of seventeen years' standing, was first pointed to Christ by Paik.

The trio of young ladies in this mission keep one hand on the girls' school but they hold the other hand free for outside demands. Miss Arbuckle has been assisting in the hospital. They write of themselves as "so happy and looking forward to greater usefulness." Mrs. Gifford says: "What a native woman needs is contact with a warm, sympathetic, Christian love to convince her of

* See file of *Foreign Missionary*, Jan.–May, 1885.

† Now connected with the Government and living at Chemulpo.

* See *Church at Home and Abroad*, July, 1894, Sept., 1893, and *Woman's Work*, August, 1893, Letter, Feb., 1894.

† See account in *The Church*, August, 1892.

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THE KOREA MISSION, FROM A PHOTOGRAPH TAKEN IN SEOUL, OCTOBER, 1893.

the love of Christ. What are we that God has counted us worthy to have part in such blessed work?" Mrs. Irvin, when only six months on the field, reported, "We are so contented and pleased in our work." Add to their testimony, the words of the devoted physician who has just been forced by illness to sadly break away from many hundreds of patients at Fusan, to whom he and his wife have unitedly ministered. At the end of his first year in Korea, Dr. Hugh Brown wrote: "It makes one's heart swell with love and joy to see the change that kindness and sympathy work in those who have never known either. Never one shade of regret (about coming here) has crossed my mind and I have been so happy in my work that the thought of its being any sacrifice has had no place."

The providence of God is to-day pointing this mission, which begun in a distinct providence, towards the North; to fill out the labors of Ross and Paik and give the Gospel to a heathen population of two millions in the province of Pyeng Yang. This responsibility lies upon the men already in the field. They unanimously discern it. They do not wish to refuse it. One who has tried it says it is a work that offers "reward unspeakable."

OLD KIM.

KEY TO THE PICTURE OF THE KOREA MISSION.

1–2. MR. MOORE and MRS. MOORE standing behind him.

3–4. DR. VINTON and BABY VINTON, with MRS. VINTON behind them.

5. MR. LEE against the piazza railing.

6–7–8. MRS. UNDERWOOD, almost concealed from view, DR. UNDERWOOD beside her, and small HORACE UNDERWOOD standing in front of them.

9–10. MR. GIFFORD (head uncovered) and MRS. GIFFORD in the doorway.

11–12. In front, MR. BAIRD, MRS. BAIRD on *his* left, with ROSE on her lap.

13–14. In front, MR. SWALLEN (head covered and cane in hand, as if just starting for Gensan) and MRS. SWALLEN at *his* left hand.

15–16–17. MISS DOTY with hat on knee, MISS STRONG next, MISS ARBUCKLE at *her* left.

18–19. MR. MILLER standing with hand on MRS. MILLER'S chair.

20–21. On *our* extreme right, MRS. AVISON holding Baby and DR. AVISON standing behind them. Their two older children (22-23) are seated on rugs in the foreground.

24–25–26. In the back row: DR. BROWN standing in the doorway. On *his* right, MR. MOFFETT and on *their* left, (head uncovered) MR. GALE.

Five important members of the mission, besides several children, were not present when the photograph was taken. MRS. BROWN was at Fusan, MRS. GALE, at Gensan, MRS. LEE was still Miss Webb in America and DR. and MRS. IRVIN had not yet joined the mission.

As June was opening, the Gardener transplanted sweet "Rose" to his own unfading gardens.

PREACHING TO WOMEN IN NORTH KOREA.

THE Confucian idea of woman's position prevails in Korea, and therefore they are shut off from all contact with men other than servants and the members of their own families. For this reason the problem of reaching the women with the Gospel presents numerous difficulties. However in this province, which constitutes the field of our new Mission Station of Pyeng Yang, I find that, although the women are theoretically secluded and the privacy of the inner quarters is pretty strictly guarded, yet there is not quite the same seclusion as at the Capital. I have been earnestly seeking to get our tracts circulated among the women and while our work in Pyeng Yang has not yet reached the stage where we can assemble them for instruction and worship, I am meeting with much encouragement in this city of Eui Ju. Before the death of our Evangelist Paik, his wife had begun to gather the women together every Sunday night, and since my arrival here on this trip she has continued it, so that some twenty women meet to hear of Christ and his message of love.

Arrangements for the service are peculiar. We meet in a double room, separated by

the Lord can do what I cannot and I gladly enter every door He opens. His spirit can penetrate farther than I can go, but I rejoice in the fact that I can bring the truth into contact with these women whose lives are miserable beyond description.

One event has gained us much favor from the women here, viz.: a Christian wedding service.

This was the first such outside of Seoul, being the marriage of my northern helper, Mr. Kim, to Mrs. Paik's eighteen-year old daughter. It took place in the evening and only the immediate family with a few members of the Church were invited, but the women of the neighborhood were not to be cheated out of a *konkyeng* of such a wedding —so in they came uninvited, crowding into all the dark corners until the house was full. The boys who came with them crowded around the doors. It suited me exactly, as I was thus able to give them an object lesson and to tell them what the Gospel says about the relation of husband and wife and the position of woman in the home. Poor, oppressed and heavily burdened women! It must have been a strangely joyous revelation to them to hear the words which conveyed the Christian idea of marriage. They were much impressed and pleased, as I have since heard from several sources.

sliding doors. In one of these, where a light is placed, I seat myself with Mrs. Paik's son and sometimes two or three of the old women. In this room also on the wall opposite the sliding doors are hung the hymn scrolls printed in large letters. In the dark room the women are gathered, so while they can see me they remain unseen—except when the old women who sit in front get so much interested as to lean over where the light strikes their faces. One of these has thus attracted my attention several times by her face all aglow and her eyes bright with joy over the good news which she is beginning to understand.

The singing interests them greatly and at the last service one woman asked if she might not offer prayer. As they are gaining courage I am often interrupted by an exclamation or a question which shows that they have been reading to some purpose the books distributed among them. The Lord is certainly working upon their hearts and I am holding myself in readiness to reap a rich harvest of souls just as soon as He gives them the courage to confess His name.

My hands may be tied—as they are in many ways, in work for the women—but

Among both men and women I see evidences of the Spirit's work and while, as yet, not many have the courage to declare themselves followers of Jesus by uniting with His Church there are many serious inquirers, and besides the ten who have publicly confessed Christ, I hear of many who in their own homes are worshiping God and praying to Him only.

One such, an old woman past seventy,

died the other day and has I trust gone to be with Jesus. In a country village two days' journey from here, where we have five members and where I spent two days, the women heard the Gospel in the following way. At night the men and boys assembled in the village school, taught by one of our members. There we sang hymns and prayed, and I preached to them. For the next night, I suggested that the women assemble to hear the truth, but my helper spoke up and said: "No, let us do as we did last night, for while we were holding service almost all the women of the village gathered in the adjoining kitchen and listened to all that was said." I accepted his advice and that night also preached to both a visible audience of men and to another of unseen women.

Thus it is that the Lord is opening the way for the truth to enter the hearts of these women. Will he not also give them faith? Aye, truly! for "faith cometh by hearing and hearing by the word."

Samuel A. Moffett.

Eui Ju, Korea, March. 1894.

HOSANNA, A KOREAN WOMAN.

PERHAPS our friends in America have not forgotten how much we were longing for a Korean Christian woman who could read the Unmun* Gospels and help us to get admittance to the homes and hearts of women of this our new station at Gensan. We could not help thinking longingly of dear old Holmonie and bright little Mrs. Sin, who had become such valuable helpers during my last years in Seoul. Doubtless I had better have been rejoicing over the good work they are still carrying on there. However, the Lord was mindful of our prayers and needs in Gensan. For eight years He had been preparing a helper for us in the excellent mission school of the Methodist Episcopal Church in Seoul, under the refining influence and earnest Christian teaching of Mrs. M. F. Scranton.

This helper was a poor little orphan girl ten years old, when Mrs. Scranton took her in charge. From the first she was a smiling, sweet-tempered little thing, wonderfully dainty about her dress and skillful in the use of her needle. When to this Mrs. Scranton had added a good education and stamped her with her own strong, noble purpose in life, and the Holy Spirit had given her a new heart and earnest desire to bring her people to know Christ, surely there was nothing more one could desire in a missionary helper.

Her baptismal name was Susanna and all who knew her loved and admired her. But of course her admirers were all of her own sex, as she kept herself with strictest Korean propriety from the "vulgar gaze of man," and some of her native friends began to fear that she "was born to blush unseen and waste her sweetness on the desert air," since she was already so very old, almost eighteen, and no suitor had yet been brave enough to ask Mrs. Scranton for her special pet, Susanna.

We were surprised and delighted when we learned that Mr. Gale's man, Mah Supang, had done the deed worthy of his own dauntless courage. He had marched bravely in and carried off Susanna as his bride.

We were glad on her account as well as his, for Mah Supang is an unusually true-hearted, high-spirited, hot-headed, lovable young fellow, who will be most tender and kind to a woman who has won his heart. To be sure, he had never seen Susanna, unless, indeed, his reckless daring had led him to risk everything for a stolen glance over the high school wall, when she was unconscious of his presence. I think this must have been the case, for, when telling of his engagement, he incidentally designated Susanna as "the one of Mrs. Scranton's girls having such beautiful long hair reaching almost to the ground."

We will not, however, condemn him for this one impropriety, since everything else connected with the affair was done in the most decorous manner. The go-between carried in his proposal and gave a satisfactory account of his character and family. The lacquered box done up in a red silk cloth decorated with gold paper, containing two silk dresses, three silk jackets, a silver hair pin and two heavy rings, was sent on the head of a maid-servant through the streets to Susanna's apartments, thus making the engagement public. The box and its contents were received by her most intimate friends with utmost delight, but the

*Or Enmoun, the spoken Korean; in opposition to the Chinese language.

bride herself, according to the custom of the country, was too modest to take a peep at them. Upon the appointed day, the bridegroom arrived in full dress, on a spanking white horse, attended by friends and servants employed for the occasion, and our pretty little Susanna appeared, a gorgeous creature indeed in her many-colored silks and satins. Her hands were clasped and folded up in a silk handkerchief, but her eyes, though downcast, were not sealed shut, and all parts of the native wedding ceremony at all connected with the heathen superstitions had been carefully avoided. It was a Christian marriage, celebrated in Mrs. Scranton's pretty parlor, and it has proved to be a most happy one.

We hailed the arrival of this Christian couple in Gensan as an answer to our prayers. Our little daughter, who is more familiar with Bible language than with English Christian names, has re-christened the bride "Hosanna," a name which she will carry for a long time, since it so aptly expresses our thankfulness and joy at having such a helper. She has already proved herself most earnest and successful, willing to go anywhere in her tightly closed sedan chair and anxious to use every opportunity to teach her people of her Saviour.

One afternoon a short time ago, Hosanna went with my mother two miles into the country to hold a meeting at the home of old Kim's widow. There was a crowd of women in attendance, and after talking and reading as long as they could, they made preparations to come home, but the women begged Hosanna to stay all night and have another meeting in the evening. It required not a little courage for her to face such a crowd alone, but, after thinking the matter over a few moments, she told Mrs. Gibson she thought she had better stay, as she might not again find them so ready to listen. That night she had two rooms packed full of women who listened eagerly until twelve o'clock and the next day twenty-six of them followed her home, where our dining room became the scene of another interesting meeting. *Three of these women have already been converted.*

I must not forget to say that there has been a marked change, also, in the appearance of those women who regularly attend our meetings at Gensan. The contrast between Hosanna's dainty dress and shining hair and their ragged and dirty clothes, unwashed faces and tousled heads, has become evident to themselves and some of them have washed and starched and mended until they look like new creatures. Our rash, hot-headed Mah Supang also shows much improvement under the gentle influence of his wife. His zeal and energy seem to have been turned altogether in the right direction, and his prayers and thoughtful questions show that his spiritual life has received a fresh impetus, while their house is one of the few in Korea from which daily prayer ascends.

If half of Mrs. Scranton's school of thirty girls prove to be such successful workers, there will be many to rise up from this Hermit Land to call her blessed.

Harriet G. Gale.

A NEW ARM OF MEDICAL MISSIONS IN SEOUL,* AND A KOREAN CHRISTIAN.

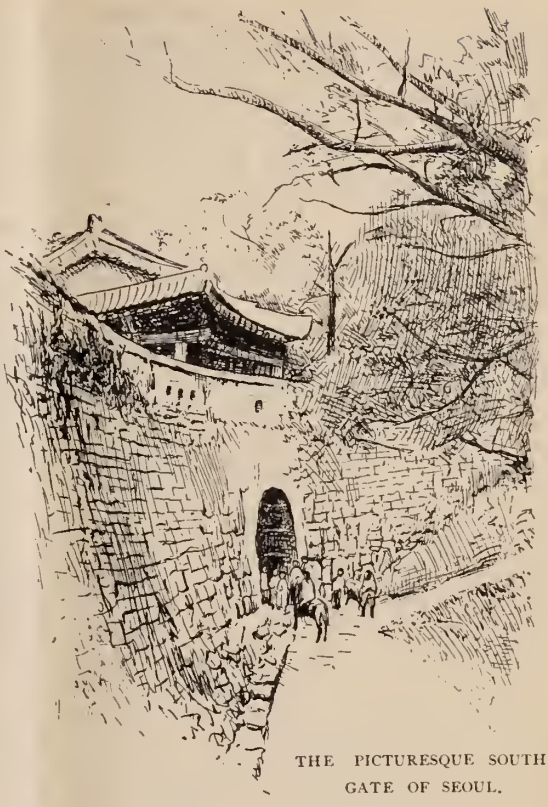
OUR, or rather your, new Shelter Hospital has just been opened here.

Winter and summer, no matter how cold or how hot, we never fail to find poor sick people cast out of doors, lying by the roadside; sometimes with a bit of straw tent over them, sometimes utterly without shelter, and always without medicine or attendance beyond that of some ignorant and helpless husband or mother. So, when a little money came into our hands, left by a dear brother in America, just gone Home, we said we will make this the nucleus of a fund to build a shelter for these poor outcasts. Money came in, in little bits, given us to spend for Christ in Korea and we added it to this fund. Larger sums were given, too, for a "Cuyler Mission Band bed," and a "Dobbs Ferry bed," a "Margaret Humphrey bed" and an "O'Neil ward," and so on, till we felt we could begin. But first to find, and then to secure, a piece of property in every way suitable and which all advisers agree upon, is a matter of time. Only this spring were we able to accomplish it. We have about three acres of hillside, breezy, sunny, and yet with enough good young trees, about two hundred feet back from the road, with a very good house upon it. This,

* Pronounced *Sole*.

with a few repairs, can be used for the present. Before our carpenters had time to more than begin knocking down partitions and enlarging windows, to let in light and air to the low, stuffy, dark rooms, people were begging for admittance, and we had to take them in, all unprepared though we were. One poor woman and two men were brought from the roadside. One man dropped suddenly insensible in the street, who seemed a stranger in the city. While visiting a friend (?) he turned ill and was told he must go. The people received are pathetically grateful. I wish with all my heart their benefactors in America could see them and receive their thanks. It seems scarcely fair that *we* should have the pleasure of carrying out this lovely work and seeing its blessed results, while those who are the real donors only learn about it at second hand.

While the Shelter is back from the street, we have bought two small native houses directly upon the broad thoroughfare which runs below it, and is the one much-traveled road to the North. Here we plan to have a small chapel, or worship-room, for preaching services, a dispensary, and a shop for the sale of tracts and religious books. We have put a Korean in charge of the place, who is glad to take it for the sake of having a home. But these patients must be fed and for that we have no fund, but are paying for those now there from money at present in hand, trusting that God will provide, as it is needed, for these poor people.



THE PICTURESQUE SOUTH GATE OF SEOUL.

Just inside is the new Chapel and outside is the Shelter.

Yesterday I commenced holding a Sabbath service there for women, the sick women, or friends of the sick who are able to attend, and also women of the neighborhood. We tried to tell these poor, burdened women of another world where there are no tears, no hunger, and where are gathered so many little children. Nearly all Korean women have lost little ones and they love to hear that it is possible for them to clasp their lost babies again, and that Jesus loves them and is caring for them. We sang "There is a Happy Land" and "Nothing but the Blood of Jesus" to their great delight. They listen charmed to our songs.

I took a good Christian woman with me, and she entered with heartfelt interest, as she always does, into telling the Gospel story. She says that when she goes to the brook to do her washing, she gets to talking about Jesus, until sometimes she finds the sun is setting and (with a laugh) "the washing is not done." Last summer she was asked to go up by the wall to talk to some of the poor fever-smitten people lying there. Koreans have a great dread of fever contagion and at first she demurred, but the next day she came and told Mrs. Gifford she would go, and she did, willingly and cheerfully. She has just returned from a long trip in the country with Miss Tate, of the Southern Presbyterian Mission, and that dear sister wrote me that she hardly knew how she could have gotten on without her; every day she was constrained to admire the devotion, enthusiasm and zeal of this poor old Korean woman. Miss Tate was making her first trip into the country, with no woman companion, and while she did not shrink she longed very much to have some one with her, but considered the expense would be too great for traveling by chair, as we women must, is very costly business. But God, who supplies all our needs, provided this companion and assistant through the

hands of some of His foreign missionaries in America, who do not know half the beautiful ways in which God is using *them* and lets *us* have all the pleasure, except, perhaps, after all, the very sweetest, that of making the sacrifice.

(*Dr.*) *Lillias Horton Underwood.*

MORE ABOUT YONG KYOU OF FUSAN.

THOSE who read in WOMAN'S WORK FOR WOMAN, last August, of Yong Kyou and his thirst for knowledge, may be interested to know all that now remains to be told.

On the 25th of September, 1893, Mr. Baird started overland from Fusan, taking Yong Kyou with him, and from Seoul the boy went on up into the north country to visit his father whom he had not seen for a number of years. He took books and tracts with him, and, as we afterwards learned, talked much among his friends and neighbors about the "Jesus doctrine," and expressed his determination to ask for baptism when he should return to Fusan. On his way back to Seoul he was taken with the fatal *impyeng*, a sort of typhus fever, much dreaded by Koreans. If he had not had friends among the missionaries in Seoul to whom he wrote for help, he would have been put out by the roadside to die, according to the native custom. At Seoul every attention was given him, but after a few delirious days he died.

During the summer Yong Kyou, together with the others of our little circle of servants and station dependents, had been taught concerning Saint Paul, his glorious faith and sufferings for Christ. The story made a great impression upon Yong Kyou. How often before had we looked in vain into that bright face for some sign of thoughtfulness or feeling, but during these days we were not disappointed.

One day just before they went to Seoul, I showed him pictures illustrating the persecutions of early Christians, and told him minutely about them. "Did any of them deny Him when they were treated like that?" he asked intently.

"I think perhaps some of them did," I answered.

He half turned his back upon me, a habit which I had learned to know usually concealed some boyish emotion, and said very slowly and thoughtfully, repeating it twice, "Even if I should be thrown to wild beasts, I should find it almost impossible to say that I did not believe in Christ."

"Why not come out now before every one and say that you do believe Him and love Him?" I urged.

"I am too full of sin," he answered, poor boy, "I cannot possibly do as the Bible says. I think a great deal about Jesus, more than about anything else," he went on simply, "but although three-fourths of my thoughts are about Him, the other fourth are so foul and dirty that I often wonder how Jesus feels when He sees that I have such thoughts in my mind."

I tried to explain to him that salvation is all free and not something to be won by any merit of our own, and that was the last earnest conversation I ever had with Yong Kyou. By the boat on which we expected him from Seoul came the word of his death. It did not seem possible that so much life and fire could go out, and oh, how we longed to have been with him at the last and to have known certainly that his soul did not pass naked and shivering out into the dark. But as we mourned we were made to remember that God would deal with Yong Kyou with perfect justice. Surely we could not be afraid to trust him to the absolute justice of a loving God. And as we remembered the change which had, little by little, been wrought in him and the faith which he had expressed in his boyish way, a comforting hope crept into our hearts, that in spite of his heathen ideas of right and wrong and his many superstitious notions, we would yet see Yong Kyou again. And if he has entered in,—oh, I should like to have seen his face as he went slowly up the shining way! What a revelation must all that light and glory and boundless love have been to his knowledge-thirsty soul!

When Mr. Baird and I returned from our daily evening walk, especially if we were a little later than usual, we very commonly found Yong Kyou on the verandah ready with a welcome. We love to think now, that perhaps some fair morning when we, too, toil up that sunny slope, his bright face will be the first to make us welcome.

Dear friends at home, do you sometimes think of us as laboring on through the dust and heat of the day with dull hearts and un-

uplifted souls? Alas this is often true, but when a hope like this breaks in upon us, a sure confidence that some day we shall see these poor groveling neighbors of ours all purified and radiant before the throne of the Lamb, there is no labor that seems difficult and no sacrifice that is not sweet.

And you with youth and strength and consecrated hearts, there is need for you out here. Men and women and children are dying without hope, who, if you were here, might know of Him and claim Him as their Saviour. How can you stay at home?

Annie Laurie Adams Baird.

HIDING THE LEAVEN IN THE KOREAN CAPITAL.

"THOU shalt rejoice before the Lord thy God, in all that thou puttest thine hands unto," was the morning text in "the little red book" of one of my happiest days in Korea (I do not say most successful, only our dear Lord knows what constitutes that).

Breakfast at seven, prayers with the little girls and servants, and then the regular Scripture lesson with fifteen schoolgirls. At about half-past ten I went to Kon-dang-kol, where I met some women who had come for a "sight-seeing." One of them I had visited in her home the day before. She, with a friend, returned home with me, picking up some one on the street as they came along, and by the time I could give them my attention, two others came in, one clean and neatly attired, but looking pale and troubled. "Please give me two hundred cash," she said.

I asked her what was troubling her. She turned to the Korean woman servant and said, "My mother's younger sister died a long time ago and ever since, day and night, her evil spirit has been troubling me so that I can neither eat nor sleep. I want the two hundred cash" (about three and one-half cents, gold,) "to take to a *mutang*" (a professional devil-worshiper) "to appease the evil spirit and then I, myself, am going to become a *mutang*."

I was just preparing to start out to a distant part of the city and could spend only a short time with the woman then, but I wish you could have seen her brighten as she heard of a Spirit—holy, and more powerful than the devil—that he is a God of love, and that no evil spirit can harm any one who loves and obeys him.

As we went out I left her at the Methodist Woman's Hospital for medicine, asking her to come back to my house again. She has often come, and never with that first troubled look. As she was setting out for her home, about three miles and a half from here, one Sabbath afternoon, she asked me for some of our books to take to her husband, and, "although her home was very, very poor," she said it would be well if I would go and see her. I asked if it would not be better for one of the Christians to first go and make the acquaintance of her husband. She said "yes;" so I spoke to Mr. Saw, the Korean evangelist, about her, and he asked me to let him know when she came again. She is about fifty-five years old and of the lower class, so that it is proper, according to Korean etiquette, for him to address her.

The tact and courtesy with which he introduced himself to this woman were beyond anything I had ever witnessed—a revelation of what a Christian Korean gentleman can do. In the course of a most earnest conversation with her she said to Mr. Saw "I believe in this God and in Jesus his Son." Her questions were most encouraging; one comes to my mind now: "Even though I work for my living can I still worship Jesus?" He told her that we could worship and honor our God by any kind of work which was good, if honestly done. "By farming; or as a merchant, provided the goods be represented at their true value and sold thus," etc. He also quoted from Scripture the passage, "If any would not work neither should he eat."

Sometimes we meet the women and feel happy and encouraged as we look back upon impressions which seem to have been made. Again our efforts suggest that phrase, "beating the air." "How can we do?" is a question which has more than once been asked by attentive listeners among them, and it is an unspeakable pleasure to tell them that the one living and true God knows every desire of their minds, and that, if with honest hearts they wish to know and worship him, he will give them the enlightening power of his Spirit and will "lead them into all truth."

Susan A. Doty.

THE NEWS FROM PYENG YANG.

For five years now Rev. S. A. Moffett, either alone or accompanied by Mr. Gale, Mr. Lee or other brethren of the mission, or by either of the Korean helpers, Rev. Mr. Saw or Mr. Han, has been in the habit of making evangelistic tours, several times a year, into the northwest province of Korea. No resident passports being yet granted, Mr. Moffett would get a traveler's passport which permitted him to live in the province for several months together. He would preach and distribute his books from village to village, but made his headquarters either at Eui Ju on the Chinese border, or at Pyeng Yang, the largest and capital city of the province, called, also, the worst city in Korea. In the course of these journeys, living close to Koreans and in the Korean manner, Mr. Moffett has made many friends for himself and the Gospel. A quiet work of enlightenment has gone forward and from time to time he has baptized believers.

The first Protestant Christians in this part of the world were the fruit of labors by Mr. Ross, the Scotch missionary over the Chinese border, and before Mr. Moffett's first trip in 1890, a few converts had been won by the preaching of a colporteur of our mission and of a local preacher at the Methodist mission.

Last April, the Methodist brethren sent up W. J. Hall, M.D., to open a station in Pyeng Yang, where, some months before, he had difficulties with the officials and his helpers were persecuted. Dr. Hall took his wife and infant son with him, and within two weeks after his arrival a mob was stoning his house, his interpreter and servants were in prison in the stocks, his Korean helper was terribly beaten and a general effort was made to drive the missionaries out of the city. Their house had formerly been occupied by dancing girls who paid a tax to Buddhist priests, who were naturally enraged at the loss of their usual revenue.

There are no wells inside Pyeng Yang. All the water required is carried up by water-men, from the river which washes its southern wall. These water-carriers having been forbidden to supply the foreigners, not the least of exposures to Dr. Hall was that when, leaving his family alone, he went the long distance necessary, through unfriendly streets, to bring them water.

The liveliest solicitude was felt at Seoul both for Dr. and Mrs. Hall surrounded as they were by dangers which were known to be very real, and for all the missionary interests which were involved and might be imperiled by these events. A prayer-meeting called at the house of Rev. H. G. Underwood, D.D., was attended by almost every member of the several American missions located at Seoul. While they were yet asking of the Lord, a telegram from Pyeng Yang reported the prisoners released by the Governor and protection promised. The following extract from the letter of one of our ladies gives a view of the situation :

"Our hearts are very full. Yesterday fresh telegrams came saying all the native Christians of Pyeng Yang were in jail and condemned to death. The city is an island ; you cannot get away without crossing a wide river and no boats could be obtained under circumstances like these, so that if they tried to escape they would almost certainly have fallen victims to the mob. But I don't believe Dr. or Mrs. Hall ever thought of trying to escape. They thought only of staying right at their post and helping these poor Korean Christians. Dr. Hall left his brave wife alone in that house and walked to the Chinese telegraph office and wired to us the state of affairs. The matter was at once laid before the American Minister and the British Consul, for, our helper there in jail being in our employment it was a breach of the treaty to arrest him, and Dr. Hall being a British subject came under protection of that power. Thank God, both these officials are true men and true Christians. They went in person to the Government.

"Mr. Moffett said he must go right up to Pyeng Yang, and Dr. Underwood went over to the legation to get a passport to go with Mr. Moffett, but they would not give him one. (Mr. Moffett had his, obtained some time before.) Dr. Avison and Dr. Drew* both were begging like children to be allowed to go, eager as if this were a pleasure trip ; but as they are both men with families and without the language, their going was vetoed. Mr. McKenzie,† a big, over six feet Canadian, was the honored man and it was decided that the two should start early this morning with relays of chair coolies and make a forced march to Pyeng Yang.

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*Southern Presbyterian Mission.
†Independent, Presbyterian from Nova Scotia.

"This is the first trial we have had of this kind in Korea, and it seemed as if our hearts would break when we thought of dear Dr. Hall, his wife and little baby there alone in the midst of a mob. We Americans, who don't know the name of danger, to be in the hands of enemies with all human aid cut off, know at such times just how much our faith in God amounts to.

"Mr. Sill, the American Minister, said to Mr. Moffett, 'Be assured, if you get into trouble, no stone shall be left unturned to render you assistance,' and sent his assurance of protection to our helper in jail. Mr. Gardner, the British Consul, said, 'I cannot advise you, being an American, but if there is an Englishman who wants to go and help an Englishman, give him my card. I'll get a passport for him.' Both these gentlemen deserve the thanks of Christians everywhere. Oh, that governments would send such men to all mission fields."

"THE DON."

"Don Quixote" is a Korean of remarkable visage and reforming turn of mind. I first met him in an old Buddhist temple away down South. Our friendship grew rapidly and increased to such an extent that he sent me three live hens and fifty eggs. I would have appreciated his gift more had not those hens been so hard to entertain. My Korean boy in a murderous way managed to tether them by strings in the corner of the yard. While they lived, their lives were a confused struggle and when they died their cries threw a shadow over my soul. I felt at the time as though this argued unfavorably for my friendship with the "Don."

The old man told me that he was proprietor of a steamship that he had bought from a Japanese pirate. I had heard a shrill whistling along the coast a few days before, which this explained. The steamer was about the size of a canal tug, having a long slender smokestack, with a Japanese boy or two in charge of the engine. She scarcely looked seaworthy, so I asked the "Don" how far he had been in his ship. Says he, "What's that big port in Mee Kook?" (United States).

"San Francisco?" I asked.

"So, So!" says he, "Sang Prisko. I've been to Sang Prisko."

The "Don" is older than I, so it was not proper for me to contradict and tell him that he must be mistaken—that he and his matchbox would have been down with "Davy Jones" long before they could have reached "Sang Prisko."

The "Don" often came to see me, and drank tea and smoked his long pipe. One day he began his conversation in this way: "Brother, you are known all over the world and so am I." "No, no," I said, "I'm not known at all except by one or two old friends who have not forgotten me." He would not believe this, and went on to say that he had two proposals to make and would come the next day to lay them before me. The next day came and the "Don" likewise, aglow with his proposals. Said he, "One is this: that you come with me and be manager of my ship and we'll be traders, and seeing that the world knows us, she'll give us what we ask for." I thanked him, but said that I was not a navigator and so could never run his ship; that it took all the skill I had to steer my way on land. He seemed very much cut up, and said that I was "not unable, but unwilling." Then he came on with his second proposal, took hold of my hand and spoke in a whisper. "I shall take a knife and open a vein in my wrist, and you open one in yours. We'll mix the blood and be one forever. If you die I shall die with you, and if I die you'll die with me."

"Yes! let me see, I'm afraid I cannot do that either."

"Why?" he asked.

"Well, I'm not sure how that would work. I might give you some bad blood out of my veins."

"I'll risk it," said the "Don."

I reasoned to him "no" and asked if we could not be friends without all this. After a long talk he concluded that it was not possible, wrote with his finger the character "Sin," meaning "trust," which along with a shake of his head meant that I could not trust him, and so we parted.

Months passed and I moved back to the Capital and took up my home in a little Korean room in a crowded part of the city. One evening in the dusk, passing through the multitudes on my return by the great South gateway, I heard some one calling "Kee-lee, Kee-lee." I turned and it was

"Don Quixote"—poor old "Don." He looked hard up, his face more cadaverous than ever, his coat faded and soiled. I asked with surprise, "Why, how do you happen to be here? Is it peace?" "Peace," he replied, and then said he had lost his ship, was out of money, cold and nearly starved. "Would not he come round and have something to eat?" "Not now," he said, "some other day;" and he disappeared.

Filled with sadness I returned, leaving him to wend his uncertain way "whitherward," which way, it seems, was to the *Hyeng-jo* (national prison), where he now lies, under the shadow of the sabre, awaiting his sentence for debt and I know not what all. Being a foreigner I am powerless to do anything for him, and so I must leave my friend the "Don" to rough through alone what remains of life. The bastinado, or what is often preferred to that, the turf outside the East gate, with its sword and executioner, are old, old stories in Chosen. Multitudes have marched by way of these to eternity. Fare-thee-well, poor old "Don." Thou art on a longer journey now than across the sea to "Mee Kook." Thou hast thought to fight great armies single-handed, and hast failed.

J. S. Gale.

A SIGNIFICANT TRIP TO THE CITY OF NAN, LAOS.

[Readers last heard from Mrs. Peoples as she leaned out of that howdah, starting for Nan —EDITOR].

WE left Lakawn January 20.* Dr. Peoples, Ray and myself, three elephants, two horses, eight carriers, four elephant drivers, Nan Tuma Chi the church elder, our cook and his little brother, made our company. We traveled northward and stopped for one week in Muang Ngow, a town of five hundred houses. Here Dr. Peoples was ill with bronchitis, but as all the chief men called, some of them many times, he did good work and made many warm friends through his medicines. I found a former cook here who had married a nice woman, and through her I met and called upon many.

Three days of travel in the mountains brought us to the city of Pen Yow, an ancient city destroyed about a century ago and resettled a few years ago. We stayed only two days, as the time was not ripe for Christian work. Five hours' travel north we entered a flourishing village of four hundred houses, Ban Dawk Kam Tai; literally, "village, flower, gold, southern." The rice plain was the finest we had seen and the splendid crops never fail, they told us. How delightful to our sun-blinded eyes were the myriads of cool-looking palms shading the comfortable houses. At the edge of the plain Ray and I stepped under a little shed, while Doctor went in search of a place to stop. The villagers gathered around with friendly faces, one woman invited us to her house near, and when we got there a crowd came, all so cordial and kind. One dear old lady with beautiful white hair just put her arm around me and took Ray in her arms. We put our tent in the yard of a kind woman, on the bank of a river under a deep shade. The people thronged us day and night. Our love, sympathy and longing to teach each one all they asked to know were never so taxed. We would gladly spend the rest of our lives there if we could.

Much to our regret, the excitement of the dense crowds constantly around our tent was too much for little Ray, and after two nights of fever and delirium, we most reluctantly resumed our journey.

The next village was Ban Wan: the people here are pure Lu's [or Lews.—ED.], one of the Lao tribes and quite superior in all handicraft; their dress and speech is peculiar, their skin fair, a lovely nut-brown color. The fence back of our camp was lined four deep and twenty or thirty feet along it with children's faces, not one above the top rail. What bright, round brown eyes, and how they twinkled when they saw Ray's beloved dolly! The people asked if we had come to find diamonds. Then we learned for the first time that diamonds had been discovered near the mouth of the Ma Ko River, about five days northward, and that thousands of people were there digging. No, we were not looking for earthly diamonds, but, right there in Ban Wan, we found a bright gem fit for our King to wear.

The northern limit of our tour was Chieng Kam, a very large and prosperous place; such clear, abundant streams of water we had not seen, and the people were evidently

* Returned March 27.—EDITOR.

glad to see us, the Governor markedly so; but, alas, smallpox was raging and we could not stay. You don't know how blue it made us. We had not expected that we could do much evangelistic work in Nan, our object being to take preliminary steps towards opening it as a station,—but Jesus knows. Chieng Kam is in Nan Province.

I must skip all the interesting places we visited in the twelve days coming down, arriving here, at the city of Nan, February 22.

Nan is a fine walled city on Nan River, a beautiful place. We were charmed at once, such rich shade everywhere; thick groves of palm and betel trees, bananas, orange and pumolo trees, more flourishing than in any other province; rice is not good, but it can be improved. The people have dug a canal and attempted to dam a river emptying into the Maa Nan south of the city, but year after year the dam breaks and the people suffer. Dr. Peoples told the officials he was certain he could tell them how to build a dam that would stand and they said, if he will help them, he will make great merit.

We came here appointed by presbytery and following a call that has been sounding in our ears for years, but Nan was *so far*, and we understood the people to be unusually joined to their idols. At the time when Dr. McGilvary, Miss McGilvary and Mr. and Mrs. Taylor were here several years ago, 1890 I think, the king was much opposed to us, but he has lately died, and the person who is now in Bangkok being put in power is most favorable. After presenting his letters to the court here from the court in Lakawn, Dr. Peoples was called upon by every person of rank and by every priest of rank, not once but many times. Of course medicine has helped, but after being questioned by the princes repeatedly as to the teachings of Jesus, we dropped all reserve and talked freely. The Gospel of Matthew and Acts, together with large numbers of tracts, have been given to princes, priests and common people, many asking for them.

Three years ago Chow Muang Kan, a brother of the reigning Governor, visited Chieng Mai and received instruction from Dr. McGilvary, often worshiping with the Christians. His affection for his spiritual father is very touching. The Sabbath after our arrival here, he came with his son and several neighbors whom he had taught. Now we had never heard of him before, and were much astonished to see this princely old man walk into the rest-house with a bound volume under his arm and begin a recital of the history of the Bible down to Joseph, dilating on the excellency of the latter's character. "And now I want the rest of it," he said; "this is the first volume, have you got the second?" We had no Siamese books, but we did have Matthew, Acts and many tracts in Lao, which gave him great delight. We learned that he is one of the first men in the province. He said he was a believer in Christ and only waiting for us to come and organize a church, when he and his large family and dependents would unite. *He is recognized as a Christian by the people of Nan.* His wife is a very superior woman and wishes to unite with her husband. She was so kind to me and urged us to remain, offering us the shelter of their palace until we could make other arrangements. They have one of the most comfortable houses we have seen in Laos. The family, too, are all very nice; several cordial, gentlemanly sons and such nice young ladies, it made me feel that a home with them would be a pleasant one.

One night a woman, Chow Yah Pah, who had visited us frequently, after some small talk surprised me by leaning close and saying in a low voice, "Maaleung, I want to know more about Jesus, I want to be a Christian. I can read a little, my father taught me, and I would like to come to your evening worship, if I may." She has a son, seventeen, very bright, reads better than most who have had years of teaching, who wanted to come home with us and begged hard. His last words were, "It is so dreary, I want to go with you," However, his uncle is to come to Lakawn and go into the hospital in a few weeks, and Ai Lun will accompany him.

Nan Tuma Chi, the elder, has visited constantly and reports many women as saying they want to become Christians. We are filled with awe at the manifest presence of the Holy Spirit. It seems that we must occupy Nan at once. We feel it a loss not to say to the people, "we will stay," when they urge us to do so; in fact, if it were in accordance with the policy of our Board, I would stay and let Dr. Peoples go back for our goods. A vacant lot on the river bank opposite the *sala* where we are could be bought, we think.

(*Mrs.*) *S. W. Peoples.*

City of Nan, March 10, 1894.

LETTERS FROM THE FRONT.

KOREA.

MISS STRONG wrote from SEOUL in the spring :

There are pretty little monthly Korean roses, but nothing like our home roses. I have rejoiced to have heliotropes and geraniums bloom in my window this winter, albeit they are somewhat spindling. As warm weather comes, the smells in the streets multiply and children dressed, as somebody says, in their "birthday suits" begin to appear. One gets thoroughly sick of seeing naked children before the summer is over.

I am sitting on a pile of bedding as I write, because I have come down to our Korean house at Koa-no-mo Kol for a few days to get away from English-speaking people, and to get acquainted with the women in the neighborhood. I have a little coal oil stove and cook a little, but Miss Doty sends me good water from our well and nice things to eat, so that I am faring well. I came down on Monday and shall go back Saturday evening. I cannot stay away longer from the school, now, but would like to do this thing often.

NEW CENTERS.

I have a Sunday-school in this neighborhood, so that most of the children know me and I give up a good deal of the morning to them, for they like to come in and sing. They like to see what I am doing, and the same ones visit me over and over during the day. Two of them to-day sang alone "Jesus Loves Me" (in Korean) almost entirely keeping the tune. They show that they understand something of what they have been taught too. I wish that I knew it had affected their lives, but I do not know that yet.

Mrs. Gifford has a prayer-meeting here and the Bible-woman makes regular visits. . . .

We have not yet secured a new site for the girls' school. We had our minds made up on what seemed a good place to work from, but the owner refused to sell. We shall probably find as good a place in the northeast corner of the city, where the people are said to be more like country people, and are more encouraging to work with. The boys' school is in the foreign settlement, and the native church, so that some of our forces will always be there, but the rest of us ought to be making new centers. I am very anxious to work in a new field.

Mr. Moore, at Kon-dong Kol, about a half a mile from the rest of us, has large meetings and a most hopeful work. Miss Doty goes there several times during the week and holds meetings.

Mr. Moffett, who has made many trips to Pyeng Yang, has a very prosperous work. In January he baptized eight men, and there were other hopeful inquirers. Mr. Moffett hopes that by another year all who are appointed to Pyeng Yang will be able to go there to live. When the wives go up, there will probably be work begun among the women, which the gentlemen can do very little of.

"A FEW TEXTS."

I have been putting down a few texts found in my daily reading. One that has been to me a warning as well as an inspiration is in Jer. 45 : 5,—"And seekest thou great things for thyself, seek them not." If anyone needs to sink herself in Christ, it is surely the missionary. "Only God's glory" must be her motto and, more than that, she must be willing to do *little* things and be really a "nobody," if God wants her to be,—especially, I think, during these first few years of language study and preparation. Again, this is such a comforting text,—Ezek. 11 : 16, "Yet will I be to them as a little sanctuary in the countries where they shall come." Could any words convey God's love more sweetly and His appreciation of our need of a retreat from the sinful, sad surroundings which often press sorely upon us? There is a prayer in Dan. 9 : 19 that we need to offer for ourselves, and, oh, so often it is in our heart for these people: "O Lord hear; O Lord, hearken and do; defer not for thine own sake, O my God." At last, however, the promises shall all be fulfilled, and it shall be said, "There was given unto Him dominion and glory, and a kingdom, that all people, nations and languages should serve him." Dan. 7 : 14.

PERSIA.

RETURN JOURNEY FROM KERMANSHAH.

MRS. HAWKES, who, it will be remembered, spent the winter with her husband at Kermanshah, in order to do consecutive work there, wrote from HAMADAN, April 12 :

Home again! It is good to see the faces of our people, good to be once more with our associates, and hear our mother tongue. We had a pleasant and

easy journey. Mr. Hawkes once more demonstrated that he can take a wagon over a place where no wagon has ever gone, and where one would say that it is impossible one should go. The usual road was completely blocked by a huge snow bank and we had to make a detour, in the course of which we came to a hill, which made me exclaim: "The wagon will never go down that." Kazim advised me to walk on so that I should not see the performance, and I walked down, saying to myself again and again, "They can't do it." When I reached the valley I hesitated to look up, half expecting to see our good horses and wagon rushing to their destruction, perhaps dragging Mr. Hawkes and Kazim with them. But I saw these two walking at the horses' heads, and all making the descent as smoothly and easily as possible. They had locked the hind wheels with straps, and the ground being soft the horses could keep their footing.

We rose about three o'clock Friday, the 6th, for we had the mountain to cross, and a long ride afterward over the plain. But all went so smoothly that we did not give the friends time to come out to meet us. "The brethren" came out to an open space in the city, having somehow learned that we were approaching, and when we reached the Faith Hubbard School we surprised the ladies with their dresses half on. They had gone to put on their riding habits, but heard that we were at the door.

"A ROSEBUD GARDEN OF GIRLS."—PERSIAN VARIETIES.

April 25.—I want to tell you about the exercises of the Faith Hubbard School. I do so wish you could have been in the church this morning to enjoy it all as we did.

Back in the arch behind the platform, over which were the mottoes in green and pink letters, were great sprays of fruit blossoms. The reading desk was moved to one side, and on the front edge of it was a bank of daffodils. In front of it stood a pitcher—no, we will call it a jug, as that has a more artistic sound—a jug of fruit blossoms. The organ was really lovely, covered with dark maroon felt and trimmed with great sprays of the blossoms. The lower step of the platform was all ablaze with daffodils—enough to set some Wordsworth musing in poetic strain. Then, the girls themselves amid the flowers looked like blossoms, in their pure white dresses with the delicate white net kerchiefs over pink tarletan on their heads. Most simple the dresses were—made in their own fashion, and all the prettier they looked for that. I was amusing myself trying to think what flower the different faces were like, when one of the ladies whispered, "Doesn't that girl look like a Greek maiden?" She spoke of one of the very sweetest of the girls, whom I can remember as almost a baby that first year, when I used to go about with Miss Montgomery and learn the way into our people's homes. How the people have improved in cleanliness and modesty of attire since those days. But I am wandering from my subject, and I must stick to the text.

Miriam, Pastor Ohannes' wife, came in while I was at the ladies' in the evening, and speaking of the exercises said: "The girls looked like flowers in a garden, amid the decorations." The singing was very sweet, and indeed it all passed off beautifully. Of course I did not understand the Armenian essays, but the people seemed pleased and the applause was generous. Khatoon's, on "Persia," made the water stand in my eyes. To see the little Jewess, quite self-possessed, telling how Persian history is woven in with the history of her race, and to think of the dirty, dirty home in which the little waif was living before she came into the school, was to make one give happy thanks.

CHINA.

GOOD AND EVIL BOTH AT WORK.

MRS. CUNNINGHAM wrote from PEKING, Apr. 21:

We have been having special revival services this spring. Mr. Pyke, of the M. E. Mission at Tientsin, had received a great blessing himself and assisted in the meetings, and many of our church members were quickened and others were converted. The wives of two elders were admitted to the church on trial, also an old man who has come to the chapel for years. A number of girls in the school also professed Christ. The schoolboys received a great blessing. Those who were already church members became very anxious for their unsaved schoolmates. A number resisted for some time, but, finally, all of any size professed Christ and the smaller ones were much influenced and helped. I was thankful for the boys' own sakes, and also greatly thankful for my husband's sake. The Lord is giving him souls for his hire. Since the services closed, the schoolboys have been going out on the street to sell books and have had good success. It is not easy for them to do this for it identifies them with foreigners, and that alone is enough to bring on them reproaches. And then, to preach a doctrine that condemns their hearers in their sins and even in their worship, is still greater provocation. They pray earnestly together upon starting out and upon their return, and we believe they are true to Christ's teaching not to revile when they are reviled. Some days ago they found boys pasting up one of the vilest placards, professing to be a revelation of the awful practices of the Church and warning all to beware of the trap. It seems beyond human imagination to conjure up such things, but the mind of the Chinese is full of vileness that can never be eradicated except by the power of God. It is almost impossible for them to conceive of a pure heart or to believe that our hearts and lives are different from their own.

Some medical students secured the placard as it was on the wall and this document is sufficient to secure redress as it is in direct violation of the Emperor's edict.

SIAM.

NEW YEAR'S IN APRIL.

MRS. WACHTER wrote from RATBUREE, April 24:

We have just passed through two weeks of holidays. It was the Siamese New Year's. Free license was given for gambling, and in almost every home in the country this is carried on. The people go wild over it. Such hooting and yelling, fighting, shooting and cutting each other I never before knew in Siam. For nights I never closed my eyes till after four o'clock in the morning. The holidays began on Thursday. The following Sunday, just as we were going down to service, a man was brought with several wounds on his body. One down his back was sixteen inches long. Dr. Wachter made him as comfortable as he could till after service, which closed at 10:30; then we went to work. It was a matter of hours, cleaning out, sewing up and dressing his back. At two o'clock Mr. W. said the minor cuts could wait till we rested and took some dinner. We were tired, but not very hungry. After dinner another man was waiting, with a deep gash across his arm, and it was between four and five before Mr. W. got through with all his patients that day. Tuesday another man was brought in in a sad plight, the left hand almost severed from the arm. On Friday another was brought with five large wounds.

I have many nights longed for a separate building for the in-patients. You know our hospital consists of the lower rooms of our house and we hear every moan and move that is made. It was so very hot we kept them outside on the verandah and there they lie, deadly enemies, the one looking at the other and none able to move. Surely "The way of the transgressor is hard." Nothing but the grace of God in their hearts can reconcile them to each other. Blessed thought, there is no soul so deep in sin that the blood of Jesus cannot save.

Mr. and Mrs. Eckels left us the last of February for Petchaburee. We are lonely without them. The Sabbath before they left, a little company of us sat down at the Lord's Table. We numbered only nine, five Siamese besides ourselves, and three of these came from a long distance. So you see work at this station is still young.

. . . We need another family. The medical work is all one man ought to shoulder. We have some very attentive audiences. Last Sabbath our chapel was pretty well filled and only one native Christian amongst them all.

DOCTORING BY TELEGRAPH.

While Dr. Toy of Petchaburee was off for a little visit, Miss Hitchcock was taken ill and Dr. Wachter was telegraphed for, but we could not get boatmen for "love or money," as it was the holidays, so the Doctor began treating her by telegraph—a very unsatisfactory way—but she was much better when Dr. Toy, in answer to a dispatch, returned.

How we do enjoy home papers and letters in this lonely station. We look forward with anticipation to our weekly mail.

INDIA.

MISS GIVEN wrote from JALANDHAR CITY May 22:

. . . I am afraid that Miss Downs cannot get many overland letters off by the mail to-day, for she is out on the verandah tinkering away at the organ, which she took to pieces this morning and cleaned. The mice *will* get into it. She is wonderfully handy; a good thing in India; no gifts could come amiss here. I wish I knew something about building. I'm learning a little. We are having repairs done before the rains set in. Our kitchen and servants' rooms would become ruins if a storm should come. I find the contractor is a great cheat, and if he is not watched carefully will outwit us. He tries every day to put a great quantity of the common red earth found on the place into the mud plaster, instead of the clay which he ought to buy. At last I have learned what the plaster ought to be like. I don't know what he will try next. I shall have to learn some other point, by experience, probably, and when I understand that he will have thought of some new trick.

Our schools are getting on nicely. I am sorry to say, though, that we shall be obliged to dismiss the girl who has taught our infant school so successfully. We are sorry to do it, for she has gifts for teaching little ones. For a long time we have heard whispers in the city about her character (she was not reckoned a Christian), and now have no doubt that the things we have heard are true. There is a nice young Hindu widow in our school who has got on so well in her studies that we think she will do to teach the chicks. She is a sweet tempered girl and bright. We have rented another room in the same floor with the widows' school and will move the infants to that place. That will be very convenient for Louisa Stevens, the lame girl who teaches the widows' school. She is one of the Dehra girls.

SYRIA.

MISS LA GRANGE, having been down to Beirût for a few days, wrote from TRIPOLI, April 10:

Returning, there accompanied me on the little *Egyptian* the Misses Law, Miss Ford, Dr. Charles Bliss and Prof. Day, both gentlemen of the college. A young Syrian friend from Alexandria was on the same steamer. The sea was not a *lake*, but we managed to play car— no, "Historical Questions" all the way. It was a first visit to four of the party, who remained till Tuesday only, but what fun we had!

Quite a number of our girls, it is such a joy to say, have come forward asking to be received into the Church. Some of them are children of Protestants,

and there is no one to object to their taking this step, when they are found to be fitted for it. Others have Greek parents who withhold their consent, and, the girls being under age, it is better that they should wait awhile at least; but they seem decided and earnest. Nearly all our large girls seem interested in this one question. I have had individual conversation with most of them and have been so encouraged by an apparently spontaneous desire on their part to be something other than Greek—to be Christian indeed. Pray for them, will you not? Eight were examined and accepted, but not received at this time. Some will be received at their own homes.

MEXICO.

MRS. HUBERT BROWN wrote from a suburb of MEXICO CITY, April 28:

It is two months since we moved here to Coyoacan, in the Federal District, only five miles out of the city. It is in a pretty part of the valley, with a good many trees, good soil and abundance of water. The mountains are near us on the south and west, so that we have fine sunsets. The air is fresh and pure, so different from that of the city. We can with pleasure draw a long breath and not fear the trillions of disease germs whose very names haunt our literature.

There are some foreign families out here, so that we have company, but as yet there are no Protestant services. The inhabitants are scattered, and not fanatical but indifferent. It is so near the city that they have many of the city ways. So many foreigners, supposedly Christian Americans, come out here for a Sunday in the country that we are not curiosities, as at ranches. I do not know of a single Protestant among the Mexicans here. It is difficult to get a foothold. I hardly know how to begin, but have made some effort to reach the children. All about us are open fields where little boys bring cows, horses, sheep and goats to pasture for an hour each day, then drive them on a little further. To these boys I have given little Scripture cards (Spanish), a few tracts, and back numbers of the *Faro*. Men come to the door to sell charcoal, blackberries, potted plants and wood. To several of these I gave *Faros*, which are carried to their homes in the mountains. Each day a boy comes to sell bread. Seeing Mr. Brown's books, he asked me to sell him one. I had the Gospel of Mark in Spanish, and that I sold to him for five cents. These are such little things that they seem too small to write about, but it is a work I can do and like to do, and I trust good will come of it.

El Faro is doing well, goes its rounds twice a month and into new places. We went to the second annual Sunday-school convention, held April 10–14 in Guadalajara. It was well attended and is doing good in getting the Mexican ministers to appreciate the usefulness of Sunday-school.

COLOMBIA.

MRS. TOUZEAU wrote from SOPETRAN, Jan. 20:

We are in this little town for a vacation change. It is only about thirty miles from Medellin and in sight of one of the largest rivers in Colombia, El Cauca, a very pretty river. It is much warmer here than in the city where we have our home; the elevation is only 3,000 feet above sea level, while in Medellin it is 5,000 feet. Traveling in this country always means climbing up high mountains and down again on the other side. The first mountain we had to climb was about 1,500 feet higher than Medellin; after that it was down almost all the way until we reached this place.

The priest here has told the people that they must have nothing to do with the Protestant minister; they are to sell us nothing, are not to come to the house we live in or do anything for us. This he gave out in church, the first Sunday after our arrival, and of course some of the poor and ignorant people are very much afraid of us. When, on Monday after the sermon, Mr. Touzeau went to the little shop where he had bought our bread, the door was shut in his face. We have suffered for nothing, though, for the same day one of our schoolboys who is now living here came and told us that he would buy anything we needed.

Sunday is the great market day here; the plaza is just crowded. In the morning every kind of business is carried on, and in the afternoon men are gambling, drinking and fighting, but the priest does not seem to be preaching about that at all. Last Sunday Mr. Touzeau went to the market place and took with him tracts and small papers and soon had a crowd around him and was preaching to them about keeping the Lord's Day. When you talk to them about not working on the Sabbath they will almost always tell you that "they have been to mass and after that they are free to do anything they like."

A NEW HOUSE.

When school closed we gave up the house that for more than four years had been used for church, school and home. Mr. Touzeau rented a little house next door to the one that is being built, and in this we packed all the furniture. The new house is almost finished. We have on one side of the lot quite a nice hall to be used for school and church; on the other a house to be used for our home. We are delighted with the thought of a home apart from the school.

Medellin, March 23, 1894.—School opened again the last Monday in January. We had to tell our largest boys that we could not let them return, as they are too large to remain in a school where most of the pupils are girls. About ten boys left. Now we have forty-six pupils, a bright, interesting set they are, and all seem just as happy and contented as can be. The little school that I commenced with only three pupils has grown to this. Last year we had over seventy. I shall be very glad if the ladies will find us a teacher.

HOME DEPARTMENT

PROGRAMME FOR SEPTEMBER MEETING.—JAPAN.

"It rests much with us to cry in earnest prayer, 'Thy Kingdom come!' Would that the Lord would fill our people with this holy, intense desire, that they might give Him no rest day nor night, that we might be bold to ask for signs and wonders to be done in the name of Jesus! It is so easy for us to get satisfied with a little, with the regular average progress. We want the faith to go forward and conquer, the restless faith that hurries us into the future for greater things, and laughs at impossibilities. We want this as well as the patience of the husbandman that waiteth for the precious fruit. May God give it to His Church and servants everywhere, a faith that groweth exceedingly, a zeal that will burn like fire!"

Life and Letters of WILLIAM FLEMING STEVENSON, D.D.

HYMN.

BIBLE READING.

The Great Need.—Matthew 9 : 35-38.
The Great Command.—Matthew 28 : 19-20.
The Great Redemption.—Revelation 7 : 9-17.

PRAYER. HYMN.

QUESTIONS ON JAPAN.

1. What are the names of the four principal islands in the Japanese Empire?
2. Who cast anchor in the Bay of Yedo one Sunday in 1853, and what hymn did he and his crew sing as they lay at anchor?
3. What important result was this man the means of bringing about?
4. How many years, after the missionaries went to Japan, before the first convert was baptized?
5. When and where was the first native church organized?
6. How many years were spent in the translation and publishing of the Bible and in what year was it completed?
7. What is the "Church of Christ in Japan"? Why was it formed, and what does it include?
8. What is the political situation in Japan at present?
9. What is the present outlook for Christian Missions in Japan?
10. Name the stations and missionaries of the Presbyterian Board in Japan.

PRAYER for Bible Readers and Evangelistic Work. HYMN.

Interesting matter for short papers may be found in the *Church at Home and Abroad* and *Woman's Work for Woman* in September, 1890–'94.

SPECIAL TOPICS FOR PAPERS.

"RÉSUMÉ of Dr. Stevenson's Travels in Japan."
See "Life and Letters," page 194.

"John Evangelist Gossner's Stirring Charge to His Missionaries."
See "The Holy Spirit in Missions," pp. 68 and 69.

"The Influence of Joseph Hardy Neesima on the Evangelization of His Country."
See "Life and Letters," published by Houghton, Mifflin & Company.

PRAYER for our Missionaries and Educational Work.

CLOSING HYMN.

NEW YORK CITY. (*Mrs. Thos.*) *Lucy W. Denny.*

IN REMEMBRANCE.

'Twas but a homely scene,
And one that followed in a dull routine
Day after day. A tired housewife stood
And broke the wheaten loaf, fresh baked and good,
Made by her careful hands, and passed
The cup of cooling drink, and asked
And got no thanks; it was her part
To serve thus, others' need. But in her heart
There dwelt a rich reward,
The while she thought upon her blessed Lord,
Who once on earth when breaking bread,

And filling up the cup, had gently said,
"As often as you do this let it be
In loving memory of My love to thee."

True heart that waiteth not for time or place
To taste the sweetness of the Master's grace,
But feels His presence all along the way,
Linking His love to duty, day by day,
Finding the soul of greatness in things least,
Making of common meal a sacrificial feast.

—*Mrs. F. L. Ballard.*

A SIMPLE TALK TO YOUNG TREASURERS.

(Older Treasurers need not listen.)

. . . 1st. Don't trust to memory, or to a slate, or to a scrap of paper, or to a book small enough to go into your pocket and as easily to fall out of it or to get lost in a pile of letters. Have a book large enough not to get lost— and then don't lose it. This book should belong to the Society, and should be handed down from Treasurer to Treasurer. Years hence it will be interesting to look back and say, "Yes, she was our first Treasurer and now she is a missionary in Korea," or, it may be said, in looking over your neat pages, "She was our first Treasurer, now she has rendered up her final account."

2d. Be ready with an *exact* report the day of your monthly meeting. Don't forget the day. Don't mislay your book. Don't say you have received *about* so much. Be exact.

3d. What to do with your money. Send it to your Branch* Treasurer. Don't send it to the Mission Rooms in Chicago. You wouldn't want the members of your Society to send direct to the Branch Treasurer, skipping you. Then don't send to the Board, skipping the Branch Treasurer. Just obey the Golden Rule. How to send it? By money order from the Post-office or by a check or draft. You can easily get a check or draft of any merchant, if not in your own family. But if the amount of your receipts warrants it, have a bank account. The little bit of banking you will learn won't hurt you, and when you know the difference between a check and a draft you will be quite proud.

4th. Remember that your relations with your contributors are confidential. Sometimes those who give the least give the most in the sight of Him who sits "over against the Treasury." If any one asks you how much *So and So* gives, refer her to *So and So*. If she has good reason for asking, she will go to headquarters. If she asks from curiosity, it is as well she should be baffled.

5th. Magnify your office. Don't say, "I couldn't be a President or Secretary, but any body can be a Treasurer." Remember that the object of a Missionary Society is to raise money. You hold the thermometer, and as the figures rise or fall the warmth is indicated.

Lastly. Have an Auditor. Insist upon having an Auditor. An Auditor is a Treasurer's greatest comfort. In any perplexity consult your Auditor. And if, at the end of the year, your Auditor says that your addition is correct and that your vouchers account for all the money, you'll feel as if you were in school again and your solution of problems had been marked "Perfect." Don't pay out any money without taking a receipt for it, whether it is for your Treasurer's book, or postage, or stationery, or whatever is ordered by the Society. Have receipts, so that if you are called away your books will show where every penny went.

And to Auditors may I say one word? Don't err on the side of courtesy. Don't feel that because the Treasurer is just such a person, so correct, etc., her accounts *must* be right and so pass them without scrutiny. Examine them as carefully as if they were the accounts of a stranger. This you owe to the Society.

To Treasurers again a last word. If you feel incompetent, qualify yourself. If you are not "up" in arithmetic or penmanship it is never too late to mend, and there is no knowledge or acquisition which you won't find useful in life.

And this applies to all officers. If you are appointed, if you are the choice of the Society, the question for you is duty, not

*Or Presbyterial.—Editor.

ability. Do your duty, and you will be helped. Take the first step and the second will take itself. Do your duty and you will learn *how* to do it. "If any man do My will he shall know of the doctrine."—Mrs. J. B. Leake in *Mission Studies*, Chicago.

SUGGESTION CORNER.

FROM 1334 Chestnut St., Philadelphia:

People are sending to the wrong headquarters almost every day. Can't you insert a paragraph in flaming letters in WOMAN'S WORK telling correspondents to take the trouble to think WHERE THEY BELONG when they sit down to send for leaflets or envelopes or maps? Thoughtlessness causes such a waste of postage, not to mention anything else.

How true that is, every word of it. At 53 Fifth Ave. they have had volumes of experience of "anything else" and postage, too. And the very next letter to the Corner is——

FROM a lady who has recently moved into Kentucky:

"Will you please tell me with which Board I belong now I am down here?"

Her connection is with the New York Board. Where is yours?

COMMUNICATED by a gentleman, and without the knowledge of the "Secretary" referred to:

A woman wrote to a Home Secretary of one of our Boards, asking for information about fifteen places in different parts of the earth. She wrote that they were mentioned in WOMAN'S WORK, "but I haven't time to dig them out." That Secretary, who is not less occupied than the rest of us and has no more hours in the day, "dug out" the information asked for by a stranger and sent it to her.

A guard at a R. R. Bureau of Information in answer to "thanks" said: "Do you suppose I do it for love? I am paid for it." That is the difference between the railroad official and our Secretary who is *not* paid for it, but does it for love.

FROM Butler Co., Ohio:

We are just organizing a Young Ladies' Mission Band. Could you suggest leaflets or biographies that would interest and instruct young ladies who have been to schools and seminaries where mission work was not recommended to women?

YES, we could. But we should rather recommend to Christian mothers not to send their daughters to such schools.

One of our missionaries in Siam, in accounting, several years ago, for being herself on the foreign field wrote:

"After I left the dear Seminary and went out to teach, I could not even find a church of my choice and the subject of mission work was quite left in the background. But all that time the influence of earlier training, and especially the memory of schoolgirl prayer-meetings and Miss E——'s helpful talks, never left me."

BOOKS RECEIVED.

Studies in Oriental Social Life and Gleams from the East on the Sacred Page. By H. Clay Trumbull. (John D. Walters & Company, Philadelphia). 437 pp. Illustrated. Price, $2.50.

Another candidate for a place on the shelves of the missionary library. This work is based upon a series of lectures which were delivered by the author before the Archæological Association of the University of Pennsylvania, and presents a classified treatment of various phases of life and thought in the East. It is marked by the directness of style and aptness in illustration of Scriptures, for which the editor of the *Sunday-school Times* is so well known. Among the subjects dealt with are: "Betrothals and Weddings in the East;" "Hospitality" and "Funerals;" "The Oriental Idea of Father;" "Praying;" "The Pilgrimage Idea in the East," etc. Many unreliable books are put forth upon these and kindred subjects, and one great satisfaction in reading Mr. Trumbull's pages is found in the assurance that we have here careful and unquestioned authority.

The Wee Ones of Japan. By Mae St. John Bramhall. (Harper & Brothers). 137 pp. Illustrated.

This little book is attractive for picture qualities. It is marked by its atmosphere and color. The children are "creamy sprites," "glossy bambinos," "*café au lait* elves." The writer is ingenious in inventing pretty terms for them, no less than seven different titles being found on a single page. In short, everything is looked at from the picturesque point of view, so that one might think nothing is taken seriously were it not for fifteen pages quoted from Mr. Chamberlain's translation of "The Greater Learning of Women" and for the single phrase (p. 11): "A narrowed path these little women must tread when, at painfully tender ages,

they enter slavery." Ample quotations are also taken from Miss Bacon, Sir Edwin Arnold and the *Japan Mail*. The philosophy of Japanese floral arrangements is clearly and interestingly touched upon. The pages abound in Japanese words and, a fault in an American book—in French words also. Parts of it would be charming to children and—if this world were fairyland this volume might be history.

Amid Greenland Snows. By Jesse Page. (Fleming H. Revell Company). 160 pp.

The story of Moravian Missions in Greenland during the eighteenth century only, briefly re-told.

SINCE LAST MONTH.

ARRIVALS.

In May.—At San Francisco, Rev. Chas. Leaman, Mrs. Leaman and two daughters, from Nanking, China. Address, Leaman Place, Pa.

June 12.—At Vancouver, Miss Jennie Anderson, from Chiningchow, China. Address, Crawford's Corners, Pa.

June 23.—At New York, Rev. J. B. Dunlap, Mrs. Dunlap and little son, from Bangkok, Siam. Address, Seville, Ohio.

July 2.—At New York, Miss Anna Melton, from Mosul, Turkey. Address, Fairfield, Iowa.

July 13.—At New York, Rev. W. G. McClure and family from Petchaburee, Siam. Address, Medapolis, Iowa.

Also, Miss Mary T. Maxwell Ford, from Syria. Address, Pelham Manor, N. Y.

July 16.—At New York, Rev. E. W. McDowell and family, from Mosul in the West Persia Mission.

April 1.—At San Francisco, Dr. Hugh Brown, from Fusan, Korea. Address, Colton, California.

DEPARTURES.

July 7.—From New York, Rev. and Mrs. Daniel McGilvary, returning to Chieng Mai in the Laos.

July 14.—From New York, Rev. Henry C. Velte and family, returning to North India.

July 16.—From Vancouver, H. M. McCandliss, M.D., and family, returning to Hainan.

MARRIAGES.

June 21.—At Covington, Ky., Miss Adela Myers to Rev. William A. Shedd, of Oroomiah, Persia.

June 27.—At Savannah, Ga., Miss Louise G. Arnold to Rev. Frederick W. Jackson, Jr., of the Shantung Mission.

DEATH.

About June 1.—At Fusan, Korea, Rose, one year and eleven months, only child of Rev. and Mrs. W. M. Baird.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

1870–1895. Already one quarter of our jubilee year has passed away! What are you doing in your Society or Band toward its celebration? Begin at once to plan for some definite recognition of the signal success which has been granted to the Society during these years of blessed privilege. In a few weeks a special appeal with envelopes for offerings will be issued, but meanwhile let fervent prayer ascend and hearty praises abound, and let increasing gifts be planned for, so that the close of the year may witness large things done for the Master.

HARDLY has our *Statement-in-Brief* for the year gone out with its "13 new missionaries, making in all 153," when we are obliged to cross from the roll the names of two who had greatly endeared themselves to us and to their associates. Dr. Emma L. Templin, of Allahabad, and Miss Susan Hutchison, of Woodstock, finding themselves unable to return to India on account of ill health, have resigned from our Society as its missionaries, tho' not as its loyal supporters. Very regretfully do we give them up for a season of enforced rest, after which we have strong hope that they may both, with regained health, fill places of equal usefulness in this country. New missionary candidates are offering themselves and being accepted, but the number of such is always too small, and it will be long before they can fill the place of the tried and true whom we have lost.

MR. AND MRS. GILMAN, Hainan; Mr. and Mrs. Dodd, Laos; Mr. and Mrs. W. P. Chalfant and Mr. and Mrs. Leaman, China, have all looked in upon us during the month as they passed through Philadelphia, gladdening our hearts as we heard from their own lips how they left the work at the front, as they turned their faces to join the recruiting army at home.

OUR report shows that $3,717.42 was received from Christian Endeavor Societies during the past year, which is $1,402.67 more than the previous year. This is encouraging, and we welcome most cordially the long lists of C. E. Societies reported as having taken up Foreign Missionary work. At the same time we feel sincere regret at losing the names of so many of our Bands from our rolls and would urge most earnest effort the coming fall to secure that all of our young people, boys and girls, young men and women, shall be enlisted for systematic missionary study and work.

AGAIN we desire to call attention to the Covenant Cards, mentioned in our July magazine, and suggest that every member of an Auxiliary or Band should have one of these cards to hang upon the wall, and be a silent reminder of her pledge to use Prayer, Time and Money for the advancement of Christ's kingdom on earth.

One of our Board recently visited a closing meeting of an Auxiliary in New Jersey, and twenty names were given in response to her appeal for the Covenant Card.

We hope many more will send for cards and at the same time give us names to record in our Book of Signatures.

How to Keep Our Hearts Warm in Summer, a subject discussed by the Christian women of Persia, at one of their conventions, was made the subject of an earnest, practical paper, read by Mrs. Hugh Gibson, of Cincinnati, at the Assembly at Scranton. It is now printed, somewhat condensed, in leaflet form, and the summer is not too nearly over for its helpful suggestions to be put in practice. Send for it if the fire needs rekindling in your own heart, or if you want to keep it alive in the hearts of your friends during these summer weeks. Price 1 cent, 10 cents per dozen.

Missionary Plans for Junior Christian Endeavor Societies is the exact name of the leaflet mentioned last month. Price 3 cents.

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn Street, every Friday at 10 A.M. Visitors welcome.

We did not keep our promise concerning the Annual Report being in the hands of all by the first day of July—but got all off so that we hope they were received early in the month.

We desire to especially direct attention to the suggestions prepared by Mrs. Pratt concerning the use of the Annual Report published on the Missionary page in the *Interior* of June 14. We had copies of it struck off and enclosed with the reports sent out after it was printed. We hope the Presbyterial Secretaries who have not received it will send for copies to distribute in their societies, or that each one who has the *Interior* will follow the suggestions and so learn what a mine of information is to be found between the two covers. Already some are discovering for themselves; as, to-day, a lady writes for a copy, saying: "I have read the Annual Report and want one of my own for reference, for it contains so much information condensed in so small a space!"

Again we are having out of town visitors, as we always do in the summer. Treasurer Dulles and Mrs. Dulles, of New York, have been in at one or two of our Friday meetings giving us helpful words.

Mrs. Kelley, of the Occidental Board, gave us interesting descriptions of their work in rescuing and caring for slave girls from the Chinese quarter, and an account of the moving from 933 Sacramento St., the old Home, to 920, the beautiful new one.

Mrs. Wilson, formerly Miss Annie Rhea, was gladly greeted by her many friends. She is at home for vacation, after eight years of service at Tabriz, Persia. She spoke with much feeling of the sufferings and death of the martyr Ibrahim. Mr. Wilson told us of the boys' school, which has been under his care. The Armenians do not object to the religious teaching, but consider that one who adopts it is not loyal. Mr. Wilson said: "We desire our converts from the Armenians to be true and patriotic lovers of their race, but at the same time loyal to Christ and evangelical truth."

We hope to have ready by the time this magazine reaches the subscribers, a card with the subjects for study for each month and various helps, with prices of each, with the hope that it may be an aid to our Auxiliaries.

In a letter to Mrs. D. K. Pearsons, May 5th, Miss Haworth wrote from Osaka: "Mrs. Porter is attending Mrs. Ayres in Kyoto. Mrs. Ayres is likely to be confined to her room for several months. Dr. Taylor assists in the case. A little daughter has been born to them." The Swedenborgians teach that the gates of the new Jerusalem — pearls — mean that gaining-acquaintance-with-God which is by suffering, as the oyster's pearl is formed about the sharp grain of sand. Surely Mrs. Ayres' way is one of much tribulation.

"Mr. and Mrs. G. W. Fulton, stopping at the same hotel where the Ayres family are, on their way from Mission meeting, had a terrible shock by their little son, three years old, falling from a second story window and breaking his leg about the thigh, but he is getting on well."—From Miss Haworth's letter.

From New York.

Letters sent to 53 Fifth Ave. Rooms open and library available all summer. Prayer-meeting discontinued through July, August and September.

Mrs. Sarah Holly Lyman, of Waverly, N. Y., secretary of the Binghamton Presbyterial Society, died of pneumonia after an illness of ten days, April 29. Mrs. Lyman was born in Litchfield, Conn., was educated at Mount Holyoke, and in 1872 married Mr. Moses Lyman, of Waverly, where she, in the language of an appreciative notice in the Elmira *Advertiser*, "In society, the Church, in missionary and charitable work, has held a foremost place, won love and esteem among high and low, and to-day is sincerely mourned by as wide a circle as her influence reached." The ladies of the Board can bear testimony to her earnest interest in foreign missions, and to her faithful and intelligent work as Presbyterial Secretary. They hold her in affectionate remembrance.

In the Presbyterial Society of Syracuse nearly a hundred women voted, at their annual meeting in the spring of 1893, to keep a pledge made by their President, that they would try, each, to secure one new subscriber to Woman's Work for Woman before the meeting in 1894. Result: An increase of ninety-two names on their subscription list.

Syracuse Presbyterial Society, also, published a recent "Message to Young People's Societies and Bands," in which they give this among other excellent advice: "If new hymn books are needed in the Sabbath School, do not call on the Mission Band to buy—do not allow them to divert their funds in that way. If there are children to be clothed and the hungry to be fed in your midst, let that circle of girls assist in the work as a branch of the Woman's Aid Society, with a separate purse for this kind of work and a different afternoon for meeting. Keep the Mission Band and its meeting for distinctively missionary work, and then the interest in missions will never die out."

From Northern New York.

Letters were received from Miss Christensen just too late to be noticed in last month's issue. She speaks of her having been so well ever since her arrival in Africa, as calling for unceasing gratitude on her part to her Heavenly Father. It is also a matter for thanksgiving and praise on our part. Miss Christensen's letters were in her usual cheerful vein, notwithstanding that word had just come that the steamer on which their goods, ordered in October, had been shipped, was a total wreck, everything lost save the passengers. Her only comment on their loss was, "We can manage as far as food goes though rice is very scarce, but we are very hard up for clothes." Not only Miss Christensen, but all who are bearing the heat and burden of the day in Africa, should be much in our prayers.

We have also received, since last month, letters from Mrs. Gilman and Mr. Jeremiassen, of Hainan, and Miss Cole, of Bangkok. Letters from Hainan are full of encouragement. They speak of the interest manifested by the people in the villages. Mr. Jeremiassen speaks of the crowds being so great in the market town of Dinkio, the most southerly of the island, that it "was impossible to meet them all. We were obliged to give out tickets daily for those we were able to receive and try to minister to."

Miss Cole wrote asking that a large picture of Mrs. House be sent to be placed in the new addition of the Harriet House Memorial School. Dr. House has already sent an enlarged photograph of Mrs. House, which we trust will meet Miss Cole's desire. We are glad that not only the former pupils of the school, who knew and loved Mrs. House, will see her lovely face looking down on them as they revisit the school, but that the present and future scholars will be able thus to associate her more closely with the founding of the school.

A word to our boys and girls. You have five more weeks before school reopens, and already many of you are doubtless weary of having nothing to do. Why, then, is this not a good time to form clubs if you haven't already one, and get new subscribers for your magazine, *Over Sea and Land?* If any of you should be so unfortunate as not to have a copy of this magazine, write at once to Miss Bush, 29 Second St., Troy, N. Y., for a sample copy. No boy or girl can do without this magazine; it is the link between you and the work many of you are helping in the countries across the sea.

The usual fall meeting will be held, this year, with the Auxiliary of Waterford, N. Y. Full particulars will be given in October issue.

From St. Louis.

Meetings at 1516 Locust Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1516 Locust Street.

Don't forget when in town to drop in and see how comfortably we are situated in our new headquarters.

With each Annual Report mailed, we have enclosed our catalogue and *Closing Words*, the latter being the address by the president at our last Annual Meeting. We will be glad to share these good things, one or all, with our friends, for the postage.

Our latest publication, *Does It Pay?* price 3 cents, bears the initials H. P. C. Miss Conkling is also author of the leaflet *Unemployed Talent in the Church*, which has been widely circulated East and West. This we had translated into German and are now printing. Price 2 cents. We also have *Young Hands on the Ropes* and *Model Band Meeting;* also *Little Corners*, price 1 cent.

Address, W. B. S. W., 1516 Locust St., St. Louis.

Auxiliaries of the Southwest Board! The work for the year '94–'95 has been given us: —Read the appeal of your Special Object Secretary and let it stir us to action.

Remember to take your magazines with you in your summer flittings. See that they are passed around. Do your best to increase their circulation. "No step backward" along this line.

Respectfully,

1756 Mo. Ave. *Mrs. William Burg.*

From San Francisco.

Board Meeting, first Monday of each month, at 920 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P.M. Visitors welcome.

FOUR years ago a Chinese girl escaped at night from her slave owners in Chinatown and took refuge in our Chinese Church. From there she was sent to the Mission Home. It was not long before she had given herself to the Saviour. A few weeks since, a Christian teacher came hundreds of miles to get a Christian wife for one of her Chinese pupils. This girl was selected. The afternoon before she started for her new home, the officers of the Board and others interested in our work gathered about her and commended her to the care of her Heavenly Father, praying that she might witness for Jesus among the people to whom she was going. As the ladies and girls joined in singing "God be with you till we meet again," tears were seen in many eyes. And yet we could but return thanks for the marvelous change wrought in this girl's life through her coming to this Christian Home.

AT our last Board meeting a reception was tendered Mrs. Bartlett, of Trestin, California, one of our faithful workers. She spoke earnestly of the work among the young people. Miss Tisdale, our assistant secretary, who has spent some time in Africa, spoke of the manners and customs of the people of the Dark Continent. The Rev. Alfred Docking, an enthusiastic Christian Endeavorer, gave an interesting address on reaching the young people, and spoke of the Fourth of July celebration which the Endeavor Societies were to hold at Camp Taylor. The idea of the rally was to develop Christian patriotism among the young people. Missionaries from Utah and Idaho were present and spoke briefly of their work, and Miss Berry was asked to tell something of life in North China. Mrs. Browne, our president, carried this informal meeting on in her able way to the interest and inspiration of all.

MEETINGS of all kinds are being held in the new headquarters of the Woman's Occidental Board. Every Monday forenoon the Presbyterian ministers of the city and vicinity meet in the executive parlors. These meetings are of such interest that the rooms are getting too small, and they will soon have to move to the Assembly Room. The ladies have been invited to attend, and many are going in to see how "the brethren" conduct their meetings, and to listen to able papers and discussions on things pertaining to the kingdom of God.

WE hope to have the great Convention of Christian Endeavorers here in '95. Already we hear a rustling among the leaves of all the branches in the State. May the coming Convention be the means of leading our young workers out as never before along the line of foreign missions.

From Portland, Oregon.

Meetings at the First Presbyterian Church the first Tuesday of each month at 10 A.M., and third Tuesday at 2.30 P.M. Visitors welcome.

MRS. DOUGHTY, of Japan, asks for bright cards and picture books for a hospital. Every home can furnish some of these—not advertising cards, nor those having comic pictures—for the Japanese are very matter-of-fact and take them for pictures of real people. Send early to Mrs. A. W. Stowell, Portland, that they may be forwarded.

ALL Woman's Societies, Christian Endeavor and Junior Christian Endeavor Societies, Bands and Sunday-schools within the territory of the North Pacific Board are earnestly requested to send their funds through this Board instead of direct to New York.

IS it not astonishing that any Missionary Societies will attempt to keep up interest and work successfully when they neglect to acquaint themselves with the reports that come monthly from our missionary fields? And yet this is what many of our societies are doing. Few of them consider the importance of securing subscribers to our magazines, *Woman's Work for Woman*, *Home Mission Monthly* and *Over Sea and Land*, magazines filled with reports of mission work and workers, and containing inspiring and helpful suggestions for our societies. It was said by a member of the Woman's Missionary Congress at Chicago that "The subject of literature should become more of a business—an earnest, consecrated business."

THE Korea mission is greatly in need of more helpers and Miss Strong much desires that one of these may come from Portland. She writes: "While I think that Christ's command and the worth of a single soul in His sight ought to be enough to stir our enthusiasm, I know you cannot see the need of the Gospel as we do, surrounded by the degradation and misery that rule in a heathen land. Portland ought not to be contented with only one missionary in the field when so many are needed." She adds: "Do not forget to pray for me and for our school that this may be a good year, spiritually, for all the children, and that many of them may begin to be followers of Jesus."

THE North Pacific Board has Auxiliaries within bounds of two synods. In five out of eight presbyteries we have presbyterial organizations.

OUR Annual Meeting this year was delightful and helpful. The president being absent in Japan, Mrs. Holbrook, first vice-president, led the sessions. All the pledges for the year were met in full.

NEW AUXILIARIES AND BANDS.

INDIAN TERRITORY.
Tahlequah, S.C.E.

KANSAS.
Geuda Springs.

MARYLAND.
Baltimore, Faitb Ch., Co-Workers.

MISSOURI.
Appleton City, Bethany Band.
Ardmore.
Ironton, S.C.E.
Kirksville, Junior C.E.
Moherly, 1st Cb., S.C.E.

NEW JERSEY.
Belvidere, 1st Ch., S.C.E.
Bound Brook, "
Clayton, "
Cranbury, 1st Ch., "
" 2d Ch., "
Deckerton. "
Jersey City, 1st Ch., Junior C.E.
Rutherford, S.C.E.
Schooley's Mountain, S.C.E.
Stillwater, "
Wasbington, "

NEW MEXICO.
Mora.
Raton, 1st Ch.
Santa Fé, 1st Ch.

NORTH CAROLINA.
Asheville, S.C.E.

OHIO.
Chillicothe, 1st Ch., Missionary Twigs
Cincinnati, Central Ch., Young Ladies'.
Cleveland, Beckwith Ave. Ch., S.C.E.
" Calvary Cb., Junior C.E.
" Case Ave. Ch., S.C.E.
" Madison Ave. Ch., S.C.E.
" Miles Park Ch., "
" North Ch., "
" South Ch., "
Creston, S.C.E.
Dayton, Mem. Ch., S.C.E.
East Liverpool, 1st Ch., Jr. C.E.
" " 2d Ch., Willing Workers.
Hubbard, S.C.E.
Montgomery, S.C.E.
New Cumberland, S.C.E.
New Matamoras, "
New Plymouth, "
Richwood, "
Scotch Ridge, "
South Charleston, "
Springfield, 1st Ch., Junior C.E.
" 2d Ch., " "
Wilkesville, S.C.E.
Xenia, "
Zanesville, 1st Ch., S. H. Kellogg Band.

PENNSYLVANIA.
Allegheny, 1st Cb., S.C.E.
Burgettstown, S.C.E.
Chestnut Hill, "
Clarion, Junior C.E.
East Buffalo, Branch Band.
Forestville, S.C.E.
Frankfort, Little Light Bearers.
Germantown, 1st Ch., Young Women's Soc.
Germantown, Somerville, Junior C.E.
Gettysburg, Willing Witnesses.
Gravel Run, S.C.E.
Grove City, Junior C.E.
Greenville, S.C.E.
Milbrook, "
Moosic, "
Newtown "
Norristown, 1st Ch., Junior C.E.
" 2d Ch " "
Oakland, S.C.E.
Philadelphia, Tabor Ch., Little Ligbt Bearers.
Pittsburg, 3d Ch., S.C.E.
Scranton, Washhurn St., S.C.E.
Towanda, S.C.E.
Washington, 3d Ch., Sunbeams.
Waynesburg, Earnest Workers.
Wilkensburg, S.C.E.
Wissinoming, Junior C.E.
York, Westminster Ch., Sunbeams.

WEST VIRGINIA.
Grafton, S.C.E.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from June 1, 1894.

[PRESBYTERIES IN SMALL CAPITALS.]

BLAIRSVILLE.—Beulah, 8; Blairsville, 53.89; Braddock, 1st, Y.L.B., 9.48, S.C.E., 30; Derry, 15, S.C.E., 3.18; Ehensburg, 25; Greensburg, 1st, 25, Foster Bd., 25; Johnstown, 25; Morellville, 5, I-will-try Bd., 6.03; Livermore, S. S., 23; New Alexandria, 10; Plum Creek, 10; Poke Run, 5.70, Silver Links, 4, $283.28

CHESTER.—Berwyn, 2.50, Boys' Bd., 4, S.C.E., 2; Chester, 1st, 5, S.C.E., 10; Christiana, 19.39; Darby Borough, Ivy Leaf Bd., 30; Darby, 1st, S.C.E., 15.75; Great Valley, 5, S.S., 18.15; Honeybrook, Pansy Bd., 2.58; New London, 6; Oxford, American Chapter, 39, India Chapter, 50, S.C.E Jr., 1.33; Wayne, Y.L.B., 4; West Chester, Westm'r, 12.17, S.C.E. Jr., 5; A friend, 100, 331.87

CLARION.—Brookville, Pansy Bd, 6.00

DAYTON.—Dayton, Park, S.C.E., 25.50; Springfield, 2d, S.C.E., 16; Troy, Mrs. J. H. Drury, 5, 46.50

HUNTINGDON.—Altoona, 3d, Y.L.B., 2; Bedford, S.S., 11.60; Houtzdale, S.C.E., 3.43; Phillipsburg, L. L. Bearers, 9.25; Col. An. Meeting Pres. Soc., 30.21, 56.49

LEHIGH.—Allentown, 12; Catasauqua, Bridge St. Bd., 7; Easton, 1st, 48.75; Easton, Brainerd Union, 36.70; Hazleton, 37.71, S.S., 25, Wild Daisy Bd., 5; Hokendauqua, 7; Mauch Chunk, 50, S.S., 25; Reading, 1st, 27.05; Upper Lehigh, 12, 293.21

LIMA.—Lima, S.S., 19.00

NORTHUMBERLAND. — Bloomsburg, 15; Beech Creek, 2; Danville, Grove, S.S., 15; Danville, Mahoning, 15.54; Jersey Shore S.S, 8.02; Williamsport, 2d, 20.35; 3d, 7, 82.91

PHILADELPHIA.—Calvary, Humphrey Bd., 50; Central, S.C.E., 25; Eastburn Mariners, Junior Bd., 15; First, Albert Barnes Bd., 14.06, Growing Bd., 15.54; Kensington, 1st, S.C.E., 10; 9th, S.C.E., 10; 1st Cb. N. Lib., Little Gleaners, 30; Green Hill, S.C.E., 10; Nortb Broad St., 129.69; Northminster, Y.L.B., 47.80, S.S., 36; Oxford, S.C.E. Jr., 8; Patterson Mem'l, S.S., 40; West Hope, King's Messengers, 1; West Spruce St., Perseverance Bd., 23; Woodland, Mrs. C. C. Sinclair, 500, S.C.E., 7.36, 972.45

[The Money received from this Phy. in May should have been "1st Ch., Kensington, 151, Arch St., King's Gardeners, 15.]

PHILADELPHIA, NORTH.—In mem. J. S. G., 50.00

SHENANGO.—Neshannock, 37.50; Westfield, 50, 82.50

STEUBENVILLE.—Carrollton, S.C.E., 8.25, S.C.E. Jr, 2.75, 11.00

WASHINGTON CITY.—Anacostia, Garden Mem'l, 4.84; Falls Ch., 10; Hyattsville, 5, McIlvaine Bd., 10, S.C.E., 10; Washington, 1st, Young Woman's Bd., 15, S.S., 40; 4th, 20.89; 6th, 22, Cheerful Givers, 5; 15th St., 5; Assemhly, 10; Covenant, 74.12; Eastern, 13.87, S.C.E. Jr., 10; Gunton Temple, 31.58; Gurley, 10, S.C.E. Jr., 5; Metropolitan, 25, Mateer Bd., 35; New York Ave., 31, Faith Chapel, 15, S.C.E., 5; North, 10, Youths' Bd., 7.50; Western, 17.20; West St., 13.50; Westm'r, 11, S.C.E., 5, 477.50

WELLSBORO'.—Elkland, S.C.E., 10.00

LEGACY.—Mrs. Sarah E. D. Haynes, dec'd, Baltimore, Md., 82.87

MISCELLANEOUS.—Bridgeton, N. J., Mrs. Emily B. Wallace, 5; A Missionary's Daughter, 50; Westchester, Pa., M., 10; Williamsport, Pa., Miss A. Dickson, 1; Interest on investments, 278; Interest on deposits, 152.05, 496.05

Total for June, 1894,	$3,301.63
Total from May 1, 1894,	$3,766.59

MRS. JULIA M. FISHBURN. *Treas.*,
July 2, 1894. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to June 20, 1894.

ALTON.—Alton, 33.66, Bd., 31.93; Upper Alton, 5; Carlinville, C.E., 6.61; Carrollton, 3.20; Collinsville, 3.40; East St. Louis, 6.25; Hillsboro, Bd., 31; Jerseyville, 1.10; Lebanon, C.E., 3; Litchfield, C.E., 2; (less Pbyl. ex., 3.81), $123.34

BLOOMINGTON.—Bement, 3.95; Bloomington, 1st, 16.20, C.E, 2.93; 2d, 61, Chinese S.S., 7.22; Champaign, 132.14; Clinton, 50, Acct. of Laurestine Marquis, 1; Cooksville, 2.25; Danville, 5; El Paso, 1; Gilman, 10, C.E., 6.75; Onarga, 8, C.E., 15.60; Philo, 20, C.E., 3.20; Piper City, 5; Pontiac, 3; Rankin, 5, C.E., 3; Tolono, 10.50; Waynesville, 4, 376.74

CHICAGO.—Chicago, Mrs. Ford, 1; 1st, 75.75, C.E., 10, Jr.C.E., 10.05; 2d, 100; 3d, 175, Boys' Bd., 7.50; 4th, 37.77, C.E., 40; 6tb, C.E., 5; 8th, C.E., 10; Belden Av. Ch., C.E., 10, Jr.C.E., 13.51; Covenant Ch., 10.87; Evanston, 1st, 25; Hyde Park, Y.P.S., 12.50; Lake Forest, S.S., 30, 573.93

CORNING.—Clarinda, 20, Y.L.B., 10; Gravity, 2.50; Pbyl. off. at Malvern, 12, 44.50

COUNCIL BLUFFS.—Audubon, 10; Council Bluffs, 32.70; Woodbine, C.E., 2.50, 45.20

DAYTON.—Oxford, Western F. Seminary, M.S., 117.52

DUBUQUE.—Coggon, 5.05, S.S., 75 cts.; Dubuque, 2d, 6.79, Y.L.S., 24.25, C.E., 6; Hazleton, 1; Hopkinton, 9.39; Independence, 15.50; Jesup, 3.88, C.E., 2.91; Pine Creek, 8.75, C.E., 2.91, 87.18

DULUTH.—Dulutb, 1st, 23.70; Glen Avon, 3.63; Hinckley, 3.32; West Duluth, Westm'r Ch., 7.39; Lakeside, London

Lights, 1.92; Two Harbors 1.75; Willow River, 3.03; Presb. off., 6.43, 51.17

FLINT.—Fenton, 4.20; Flint, 25; Flusbing, C.E., 1; Lapeer, 11, C.E., 8, 49.20

FT. DODGE.—Bancroft, 7; Burt, 1; Carroll, 31; Churdan, 5.82; Dana, 8.41; Estberville, 19.40; Fonda, 4.85; Glidden, 5, C.E., 10.67; Gr. Junction, 4.85; Jefferson, 23.55, C.E., 4.18; Lake City, 20; Lake Park, 1.50; Livermore, 5, Boys' and Girls' Bd., 1.43; Lohrville, 11.36; Rolf, 21.34; Spirit Lake, 9.44, 195.80

FREEPORT. — Guilford, S.S. Gleaners, 13.25; Rockford, Westm'r Ch., 4.05, 17.30

GRAND RAPIDS.—Grand Rapids, 1st, 10; Westm'r Ch., 13.00; Ionia, 25.50, 49.40

HASTINGS.—Hastings, C.E., 8; Holdrege, C.E., 10, 18.00

MATTOON.—Assumption, Jr.C.E., 1.70; Tuscola, 5, 6.70

MILWAUKEE.—Beaver Dam, Assembly Ch., C.E., 3.50; Cambridge and Oakland Ch., 10; Milwaukee, Calvary Ch, 20, Willing Workers, 5; Immanuel Cb., 55; Waukesha, 5, 98.50

MINNEAPOLIS.—Minneapolis, Highland Park Ch., 10.23; Franklin Av. Ch., 4.50, 14.73

NIOBRARA.—Hartington, C.E., 2.50

OMAHA.—Blair, 50 cts., C.E., 2; Craig, 5; Marietta Ch., Y.P.C.A., 20; Omaha, 1st, 11.62; 2d, Jr.C.E., 9.30; Castellar St. Ch., 2.49; Knox Ch., 2.50; Lowe Av. Ch., C.E., 4.87, S.S., 2.90; Westm'r Ch., 6.40; South Omaha, 1.80, C.E., 3.13; Tekamah, C.E., 2; Waterloo, 1.05, C.E., 2.50, 78.06

OTTAWA.—Plato Cb., 17.00

PUEBLO.—Colorado Springs, 2d, 2; Monte Vista, 4.50; Pueblo, 1st, 5.81; Mesa Ch., 3.71; Trinidad, 1st, 2.93, 18.95

ROCK RIVER.—Aledo, 14, Whatsoever Bd., 5; Alexis, 7.50; Ashton, 4.25, C.E., 5; Beulah Ch., 5; Dixon, 5, C.E., 5; Franklin Grove, 5; Garden Plain, 2.50; Geneseo, 4; Hamlet, C.E., 1.25; Milan, 5, C.E., 1.57; Newton, Earnest Workers, 1.85; Princeton, 9.25; Rock Island, Central Ch., 3 50; Broadway Cb., 6.17, Ruth's Bd., 6.25, Busy Bees, 2.50, 99.59

ST. PAUL.—St. Paul, Central Ch., 13; Dayton Av. Ch., C.E., 18; House of Hope Ch., 34.75, 65.75

SPRINGFIELD.—Decatur, 50, Brier Bd., 5; Jacksonville, State St. Ch., 60.50; Westm'r Ch., 50; Macon. 12.50; North Sangamon Ch., 15; Pisgah, 7.50; Springfield, 1st, S.S., 52.82; 3d, Little Lights, 10; Virginia, 10.60, 273.92

UTAH.—Nephi, 5; Salt Lake City, 1st, 85.50, 90.50

WHITEWATER.—College Corner, 10.90; Ebenezer, 1.50; Greensburg, 84.20; Kingston, 13.80; Knightstown, 5; Lawrenceburg, 3.70; Liberty, 2.80; Mt. Carmel, 4; Richmond, 46.74; Rising Sun, 5; Rusbville, 8; Shelbyville, 12.50, S.S., 7.58, 205.72

MISCELLANEOUS.—Converse, Ind., Mrs. M. C. Kelsey, 2.25

Total for month,	$2,723.47
Total since April 20,	$3,954.26

MRS. C. B. FARWELL, *Treas.*,
Room 48 McCormick Block.

Chicago, June 20, 1894.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for June, 1894.

BINGHAMTON.—Binghamton, 1st, 87.50, C.E., 10, Jr. C.E., 5; West, 12, $114.50

BOSTON, MASS.—First (Columbus Ave.), Y.L.S., 14; Londonderry, N. H., 13.64; Portland, Me., 7.50, 35.14

BROOKLYN.—Brooklyn, Ainslie St., 14.58; Classon Ave., 29.17; Duryea, 8.40; 1st., 265.69, Y.L.S., 50, Girls' Bd., 20; Grace, 12.03; Greene Ave., 1.08; Lafayette Ave., 164.55; Mem'l, 24.50; South 3d St., 88.35; Stapleton, S.I., 1st., 14.58, S.S., 90; Cash for freight on boxes sent to missionaries, 5, 787.93

BUFFALO.—Buffalo, Calvary, 41.48; Lafayette St., 32; North, 13.50; Olean, 15, 101.98

CAYUGA.—Auburn, Central, C.E., 9.10; 2d, 5; Aurora, Soc. Christian Workers, 34.35; Sennett, 2; Weedsport, 9.77, Mem'l Bd., 1, Jr. Mem'l Bd., 50 cts, 61.72

GENEVA.—Geneva, 1st and North, 50; Penn Yan, 35; Stanley, Busy Bee Bd., 4.39; Trumansburg, 12.50, 101.89

HUDSON.—Blauvelt, 50 cts.; Chester, 30, C.E., 5.09; Monroe, 3.40; Nyack, 7.50; Otisville, 4.75; Port Jervis, 8, 59.24

LONG ISLAND.—Bridgehampton, 15.75; Mattituck, 6.93; Middle Island, 6.30; Southampton, 17.07; Yaphank, S.S., 10; A friend, 5, 61.05

LOUISVILLE, KY.—Louisville, Warren Mem'l, 15; Owensboro, 30.60, 45.60

LYONS.—Lyons, 10.00

MORRIS AND ORANGE, N. J.—Morristown, Soutb St., Y.L.S., for freight, 1.00

NEW YORK.—New York, Brick, S.S., 136; Central, 32, Y.L.S., 4.65; Ch of the Covenant, 5, Bd., 75; Ch. of the Puritans, Puritan Guild, 3.75; Faitb, Y.L.S., 10; First, C.E., 10; Goodwill Chapel, Rays of Light, 5.53; Mt. Washington, 80; Olivet Chapel, S.S. Miss. Ass'n, 20; Thirteenth St., 40.50; Washington Heights, 33.30; West, 300; West End, 25; Bessie Boorman, 1, 781.73

OTSEGO.—Cooperstown, 12.50; Pres'l Soc., for debt, 12, 24.50

ROCHESTER.—Rochester, Brick Ch., Y.L.S., freight, 13.00

SYRACUSE.—Baldwinsville, Y.L.S., 15; Fulton, 25; Onondaga Valley, 5; Pompey, 10; Syracuse, East Genesee St., Willing Workers, 6.24; 1st, 34.44; 1st, Ward, C.E, 15; 4th, 65; Mem'l, 20; Park, 50, S.S., 50, True Bd., 15, 310.68

UTICA.—Boonville, 25; Clinton, 2.50, Hougbton Seminary, 10, S.S. Bd., 8; Little Falls, Gleaners, 20, S.S., 25; New Hartford, S.S., 25; New York Mills, Y.L.S., 20; Rome, 50; Utica, 1st, one member, 25, Y.L.S., 50, Do Good Bd., 10; Mem'l, one member, 25, S.S., 50; Vernon Centre, 25; Waterville, 135, 505.50

WESTCHESTER.—Bedford, 2.50; Brewster, 4; Dobbs Ferry, 15; Mt. Kisco, 5; Peekskill, 1st, 100; Pelham Manor, 15; South Salem, Ladies' Benevolent Ass'n, 12.69; Thompsonville, Ct., 6; Yonkers, Westm'r, 25, 185.19

MISCELLANEOUS.—Brooklyn, Westm'r Ch. Ladies Aid Soc., 21.85; Cash, 17.50; New York, special coll., 10.56, 49.91

Total,	$3,250.56
Total since April 1st, 1894,	$11,278.11

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., New York City.

MRS. J. A. WELCH, *Asst. Treas.*,
39 West Seventeenth St., New York City.

June 30, 1894.

BOX LIST.—Package sent from Brooklyn First Cb. to Mrs. Louise Reutlinger, Benito, Africa. Box from Brooklyn Second Ch. Y.L.B. to Mrs. R. E Abbey, Nanking, China. Celestina from New York Madison Sq. Ch. Y. L Circle to Miss Boughton, Wei Hien, China. Scripture Rolls and Pictures from Brooklyn City Park Cb. to Mrs. David Beattie, Yeung Kong. Box from Mount Vernon, Rye and Stamford, to Miss Minor, Ratnagiri, India. Package from Brooklyn Ross St. Ch. Temple Builders, for Mrs. W. H. Hannum, Ratnagiri, India. Scripture Roll from Ogdensburg for Mrs. J. G. Gilbertson, Lahore, India. Scripture Rolls from Brooklyn City Park Ch. to Miss A. R. West, Tokyo, Japan. Box from Brooklyn Second Ch. and Brooklyn Westm'r Ch. to the Takata School, Japan. Box from Rochester Brick Ch. Y. L. Soc. to Westm'r Hospital, Oroomiah, Persia. Box from N. Y. Fourth Ch. for Mrs. Egon Wachter, Ratburee, Siam. Box from Ogdensburg to Tripoli School, Syria.

Receipts of the Woman's Occidental Board of Foreign Missions to June 25, 1894.

BENICIA.—St. Helena, Crown Winners, 2.50; San Rafael, 25.25; Santa Rosa, Mary Lyon Soc., 8, 35.75

LOS ANGELES — Anaheim, S.C.E., 3; Azusa, Buds of Promise, 5, Ready Helpers, 5, S.S. Bd., 5; Ballard and Los Olivos, 2.90; Carpenteria, 2; Colton, S.S. Bd., 2.06; Coronado, Band, 11.75; Glendale, 7.90, S.C.E., 2.51; Inglewood, S.C.E., 2.22; Los Angeles, 1st, 99.20, Round Table of the King, 5.50; 3d, S.C.E., 5; Boyle Heights Ch., 1.50, Cbinese, Golden Star Bd., 3.25; Immanuel Ch., Mary T. Minor Bd., 6.72, Y.L.S., 1.13; National City, 7.35, Jr. C.E., 3; Orange, 4.35; Pasadena, 1st, 8.50, Kellogg Bd., 25; Calvary Ch., 3.75; Rivera, 25; Riverside, Calvary, 25; Santa Ana, 3.62; Santa Barbara, 45.96, S.S. Bd., 25, Chinese, Adams Bd., 10; Ventura, 8.50; Westm'r, 75 cts., 367.42

OAKLAND.—Alameda, 40; Berkeley, 25; Centreville, 9.50, S.C.E., 3; Golden Gate, 1; Oakland, 1st, 36.65, Jr. C.E., 2.65; Brooklyn Ch., 85, Sailor Bd. No. 2, 1.55, S.S., 9.40; Centennial, 2, 215.45

SACRAMENTO.—Chico, 5.50

SAN FRANCISCO.—San Francisco, 1st, 34.25, I.H.N., 15, Miss Latham's class, 5; Calvary Ch., 17.75, S.S., 75; Franklin St., 2.10; Mizpah, 20th Co. B.B., 75 cts.; Trinity, 4, S.S., 10; Westm'r, 10, Miss Brown's Infant Cl., 4.50, Cbinese, Tong Oke Bd., 11.63, 190.00

SAN JOSE.—Cambria, 8.15; Highland, 4.15; Milpitas, 2.05; Palo Alto, 6; San Jose, 1st, 50.60, Jr. C.E., 3; San Luis Obispo, 3; Santa Clara, 9.25, 86.20

MISCELLANEOUS.—Mrs. Geo. Montgomery, 75; Mr. and Mrs. Geo. Montgomery, 20; Mrs. S. E. Ammidon, 35; Board rec'd at "Home," 55; Contribution box, 7.07, 192.07

Total for May and June,	$1,092.39
Total since March 25, 1894,	$1,201.64

MRS. E. G. DENNISTON, *Treas.*,

June 25, 1894. 920 Sacramento St., San Francisco, Calif.